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*Biography of Dr. Mansfield.*

IN presenting to our readers a biographical sketch of one, who long acted a distinguished part in the concerns of the Church in Connecticut, we regret that it is not in our power to give a more particular account of the facts connected with his life, than is contained in the following communication from a correspondent, whose favours will always be thankfully received.

The Rev. Richard Mansfield, D. D. was born at New-Haven, in October, 1723, and died at Derby, the 11th of April, 1820, in the 97th year of his age, and the 72d of his ministry.

Dr. Mansfield gave early evidence of abilities, and a thirst for knowledge. Little, however, is known of the employment of his youth, except that his parents fostered his passion for literature, and placed him at a respectable grammar school. Here his progress was rapid, and creditable to his genius. Not long after this he entered Yale College, where he distinguished himself by his classical attainments, and graduated in 1741, with the reputation of being the first Dean scholar in his days. His parents early imbued his mind with the principles of religion, and during his collegiate course, he was serious and thoughtful on the subjects of religion, and manifested an ardent love of divine truth. It was this love of truth which led him, when preparing for the ministry, upon which it seems he had resolved at the time he graduated, to examine the doctrines, discipline, and worship of the Christian Church, with great fairness and candour—and a readiness to embrace the truth wherever it might be found, which no consequences could counteract.

Dr. Mansfield was bred a Presbyterian, or Congregationalist, which are

now convertible terms, though the very respectable denominations of Christians in this State, commonly called Presbyterians, was then generally denoted by the latter appellation.\* It was the religion of his ancestors—it was professed by his instructors, and by the community to which he belonged, and his impressions were all, of course, in favour of the tenets of that particular denomination. When Dr. Mansfield entered upon the investigation of religious truth, with a view to the ministry, there was no Episcopal

\* The principal distinction between Congregationalists and Presbyterians, arises from their different views of the Christian ministry. Originally the Congregationalist held, that all Ecclesiastical powers were vested in a society or congregation, wherever formed; and that the call, or election of this congregation, confirmed by a vote of the Church, invested the person called with the authority of the Priesthood.—“Ordination, whether by the hands of ministers, or the committee of the Church, they maintained, was nothing, but setting apart, installing, or inaugurating one who had been chosen to the office; and that no spiritual or temporal power was conferred by the imposition of hands; and, of consequence, that ordination was not to go before, but to follow election.”—“Ordination doth not constitute an office, nor give him the essentials of his office.” See Cambridge Platform, and decisions of the Superior Court of Massachusetts, on the Dedham Case, 1821. See also the early histories of the Colonies.

Presbyterians place their ministry on much higher ground. They hold that the office of the Priesthood is conveyed by ordination, and maintain its divine institution; they believe in the necessity of its being handed down by a regular and unbroken succession. It was on the grounds of this distinction that Presbyterians have sometimes refused to acknowledge the validity or regularity of congregational administrations. And it is believed to be on this ground that, notwithstanding their community of interest, they form two separate and distinct communions.

Church in New-Haven, and, indeed, but one Churchman, and he in the humbler walks of life. At this period, the Church in Connecticut could not be said to have existed more than twenty years. Its members were few in number, and dispersed throughout the community. This is remarked, to show that Dr. Mansfield must have been uninfluenced by extraneous circumstances in the investigation of these subjects, and unbiassed in his conclusions.

In November, 1723, Dr. S. Johnson, who, with several others, had gone out to England for Episcopal ordination, returned, and settled in Stratford. "He was then the only Episcopal clergyman in the colony, and found himself, on all sides, surrounded by bitter adversaries. He was generally treated as a schismatic and apostate—and the people seemed resolved, by thwarting him, and rendering his situation uneasy, to drive him, if possible, from the country." Not long after this, "Mr. Williams, the President of Yale College, entered into a combination with the Hampshire ministers to try, if it were possible, to get the members of the Church, of which there were now six or seven congregations in Connecticut, deprived of their ministers, by contriving that they should be stripped of their salaries. This is evident from their letter transmitted to the Bishop of London by Dr. Coleman."\*

There was but little at that time which could induce one to attach himself to the Church, but a conviction of its divine origin, and an imperious sense of duty.

While Dr. Mansfield was engaged in the examination of the doctrines, worship, and discipline of the Christian Church, the celebrated George Whitfield, a preacher, whose powers of oratory have rarely been equalled, travelled throughout the country, with the ostensible object of arousing Christians from their coldness and indifference, and exciting them to a zealous profession and practice of the Gospel. By his novel and declamatory style of oratory, mingled with deep pathos, he was enabled to excite a wild and un-

governable species of enthusiasm, the effects of which were felt long after his career had ended. "At the first appearing of this adventurer, who was in the orders of the Church of England, and still wore the garb of her clergy, although he had violated her laws as well as his own oath of canonical obedience, he was received with all the marks of high approbation and applause, by the dissenting ministers in general." That some of them regarded him as sent forth upon an extraordinary commission, and endowed with extraordinary gifts, there is no room for doubt; but there were others who countenanced him, because "they considered him as an instrument by which the Church in Connecticut might be crushed in her infancy, or, at least, her growth much retarded." There was some ground for this, in his freedom of remark, and constant invectives against her Bishops and Clergy. But it was not long before they began to perceive their mistake, and to repent of the countenance they had shown him.—They were disappointed in their expectations: for while the course he pursued did not materially injure the Episcopal Church, it threatened the utter dissolution of their own churches. "Other itinerant preachers soon sprang up, who, imitating his voice and manner, and disregarding all rules of Ecclesiastical order, fanned the flame which he had kindled. These were not long after followed by a multitude of ignorant lay exhorters, who uttered the most horrid expressions concerning God and religion, and proclaimed the divine wrath against the unconverted in the most affecting tones of voice, and with the greatest violence and extravagance of gesture."

By these circumstances the whole country was thrown into confusion. "The peace of the congregational churches was disturbed, and endless divisions and separations took place. Altar was raised against altar, and new meeting-houses were erected in opposition to the old ones." This wild species of fanaticism had spread into almost every part of the State, and every attempt to restrain it added to its force. "In short, the religious con-

\* See Chandler's Life of Johnson.



stitution of Connecticut was convulsed, and the symptoms of its surviving were very unpromising. Amidst these confusions, large numbers of cool and considerate people, finding no rest among the dissenters, betook themselves to the Church as the only ark of safety."\* Among these were several young gentlemen of character who had been educated at Yale College. Of the number, were Doctors Chandler, Leaming, Dibble, and Mansfield.

These circumstances are here adverted to, because they had considerable weight with Dr. Mansfield and many others, in leading them to examine into the nature and constitution of the Christian Church, and its doctrines and worship, with great care and diligence. In making this examination, Dr. Mansfield was guided by the declarations of Scripture, and the practice of the Apostles, and of the purest ages of the Church as delineated in the writings of the ancient fathers. This examination was conducted under the most discouraging circumstances. Yet he persevered with great fidelity, and the result of it was the fullest conviction that it was his duty to renounce the faith of his fathers, and to embrace the Protestant Episcopal Church, as sound in its doctrines, apostolic in its ministry, and rational, primitive, and evangelical in its discipline and worship. Not long after this he conformed to the Church, and having qualified himself for entering the ministry, he sailed for England, in A. D. 1748, where he was soon after ordained, it is believed, by the Bishop of London.

Dr. Mansfield was immediately employed by the Society for Propagating the Gospel in Foreign Parts, and sent as their missionary to Derby, and the adjacent towns in Connecticut, where he laboured, under the patronage of the Society, with great zeal and faithfulness, until after the close of the Revolution. About this time, he divided his time between the churches in Oxford and Derby, the rectorship of which he held until his death. Such was his natural strength of constitution and unabated force of mind, that he was en-

abled to discharge all the duties of rector until he had advanced to considerably more than eighty years. In the last years of his life, he was assisted in the discharge of his duties by the Rev. C. White.

As a preacher Dr. Mansfield was much esteemed. His sermons were written with ability, and they were always sound in doctrine, practical in their tendency, and chaste, perspicuous, and persuasive in their style. And though his public performances were not set off with the graces of oratory, yet he read the service with so much humility and correctness, and withal with such a fervour of devotional feeling, and his sermons were delivered with so much paternal tenderness and authority, that his performance of the public duties of the ministry was always heard by his congregation with pleasure and profit. And they were in general constant in their attendance on the duties of the sanctuary, and performed them with zeal, and a spirit of humble and fervent devotion.

At an early period of life, he had habituated himself to restrain his passions, and his temper and disposition were thoroughly disciplined. Actuated by great mildness and benignity of temper, he was always careful to avoid giving offence, and under injuries he displayed that meekness and readiness to forgive, inculcated by the example of our Saviour. He had no enemies. In this respect he passed through life with a degree of felicity which falls to the lot of very few men. Those who differed from him in sentiment on the doctrine, worship, and discipline of the Christian Church, respected him for his frankness and candour in avowing his opinions, and for his great learning, and esteemed him as a faithful minister of Jesus Christ, and a valuable member of society.

Through life he exhibited an example of hospitality. The stranger found him kind and attentive, and the poor regarded him as a father and benefactor. He was blessed with an excellent judgment, and had acquired a very perfect knowledge of human nature. This rendered his opinions, on all the affairs of human life, unusually cor-

\* Chandler's Life of Johnson.

rect, and enabled him to give the most valuable advice to the youth and others who resorted to him, in considerable numbers, for his counsel and patronage. Candidates for holy orders frequently pursued their theological studies under his direction, and until a very late period in life. Previous to their entering the ministry, they had recourse to him for those final instructions which his sound judgment, great experience and learning enabled him to give. Among the clergy he was always regarded with great respect and affection, and his opinions on all subjects connected with the Church had a very considerable influence on their decisions.

Dr. Mansfield was useful and exemplary in every station of life. He had great reputation as an instructor of youth. Perhaps no man in his day had greater celebrity in preparing young men for entering college, a considerable number of whom he always had under his care. Orthodox in all the articles of the Christian's faith; an able supporter of the doctrines, government, and liturgy of the Episcopal Church; evangelical as a preacher; and faithful in the discharge of his ministerial duties, he was much beloved and respected by all who knew him, and especially by his parishioners, whose affection and respect seem scarcely to have varied for the long period of more than seventy years. In his parochial visits, which were frequent, he was accustomed to inquire, with great solicitude, concerning the welfare of his flock; to administer spiritual counsel and advice; to encourage the weak and desponding; to admonish the profane and vicious; to comfort and console the afflicted; to stir up their minds to godliness; and, both by precept and example, to promote union and brotherly kindness. His labours in the vineyard of his divine Master, were very much blessed, and we have good reason to believe, that he was instrumental, through the goodness of God, in preparing many souls for the glory of heaven, which, we trust, will appear with him at the last day, as seals of his faithful ministry.

Few men have had more correct and

enlarged views of the constitution of the Christian Church than Dr. Mansfield. He considered it as established by Jesus Christ, and perfectly organized by the Apostles, and designed to be perpetuated in the form which was then given it, to the end of the world. The government, doctrines, and worship of this Church, as maintained by Episcopalians, he asserted and defended, in public and in private, with great candour and fidelity. He was intimately acquainted with the writings of the most eminent reformers, and an able advocate of the doctrines of the reformation, as taught by Cranmer, Ridley, &c. In his public discourses he dwelt much upon the doctrines of grace, as those doctrines are set forth in the thirty-nine articles, and opposed with ability the peculiar doctrines of Calvinism. His arguments were drawn chiefly from the Scriptures, and presented in such a plain, familiar, and forcible manner, as to carry conviction to those who heard him. In his intercourse with the world he was candid and sincere, and the character which our Saviour gave of Nathaniel, may, with propriety, be applied to Dr. Mansfield, "an Israelite indeed in whom there is no guile."

The labours of Dr. Mansfield in the ministry were extended over a greater part of the counties of Litchfield and New-Haven, though he was stationed at Derby and Oxford; and many of the churches in those counties were planted, and afterwards watered, for many years, by his occasional services. In that section of the State which he visited in his official capacity, the Church owes her origin, under God, to his faithfulness in the work of the ministry; and her soundness in the faith, to those clear, rational, and orthodox views of Christianity, which he inculcated every where with zeal and fidelity. He laboured in word and doctrine. Throughout the whole of his mission, he was instant in season and out of season. In every period of life he was remarkable for punctuality. Whatever might be the distance of the place where he was to hold service, for more than fifty years, neither severity of weather, nor any other circumstance,



prevented his being present in person. This habit of punctuality continued until the infirmities of age forbade it. He was blessed with a good constitution, and enjoyed almost uninterrupted health. In all the avocations of his life, and especially in his ministry, he was distinguished for activity and perseverance, and exemplary for his diligence and industry.

That employment in which he took most delight, and in which we prefer to contemplate his character, was the ministry of reconciliation. It was his greatest pleasure to be instrumental in doing good. He dwelt upon the doctrines of grace with deep and lively interest, and inculcated them with the fervour of one who had long experienced their practical tendency and effect. He embraced with great delight the opportunities that occurred of unfolding the plan of salvation, and magnifying the mercies of God in Jesus Christ, and of building up the Redeemer's Kingdom, by promoting the growth of the Church; and he had the satisfaction of seeing the work of the Lord prosper in his hand, and many sons and daughters added to the Church.—Through the whole period of his labours, his ministrations appear to have been satisfactory to the people committed to his charge, and to have conduced to their edification. To his family and friends he was endeared by his long life of usefulness—by his kind and affectionate disposition, and the paternal solicitude and regard which he always manifested towards them. They were fond of his company and conversation; he was listened to with pleasure, and his decisions on any difficulties, or controversies in which they were interested, were generally complied with as correct and proper. Though he lived to a great age, yet the shades of life were pleasant to him, God having indulged him in the enjoyment of many of his faculties, in a considerable degree, even to the close of life. His sight, hearing, understanding, memory, and, of course, the enjoyment of social intercourse with his friends, were preserved to the last. In the enjoyment of these mercies, it was interesting to hear his expressions of lively gratitude

to his heavenly Father, whom he daily looked up to with an humble sense of his dependence—whom he acknowledged as the Author of all his mercies, and to whom he felt himself accountable for the use of them. He bore every trial of life with exemplary fortitude and submission, and his constant prayer was—*Thy kingdom come, thy will be done.* He closed his long and useful life on the 11th of April, 1820, with the name of the Saviour in his mouth—*Jesus, Jesus!*

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(From the same.)

#### *Vermont Missionary Society.*

WE have just received, by a friend, the Constitution of a Missionary Society for the State of Vermont, adopted at their late Convention, and doubt not we shall do an acceptable service to our readers by inserting it in our pages. The "Address" accompanying it is so judicious, that we would gladly send *that* to our publisher also, but we must content ourselves with extracting the two first paragraphs.

It is with emotions of a very pleasing kind that we hail the rising prospects of the Church in that part of the country. It is but a few years since the difference between the prayer-book and the missal was known there, and now we find no less than six Episcopal clergymen employed in the State, and a pressing demand for more. When will our young men of piety be made sensible of our wants? We are happy to hear of the zeal and spirit which animate the Episcopalians of Vermont, and cannot but wish them "God speed" in their labours to build up *the good old cause.*

#### *Constitution of the Missionary Society of the Protestant Episcopal Church in Vermont.*

ART. 1. The Society shall be known by the name of the *Missionary Society of the Protestant Episcopal Church in Vermont.*

2. There shall be an annual meeting of the Society on the day following the stated annual meeting of the Convention of Vermont, at the place where the said Convention is held.

3. The officers of this Society shall be a President, two Vice-Presidents, a Secretary, Treasurer, and a Board of Managers, to consist of three; to be chosen at the annual meeting of the Society.

4. It shall be the duty of the President to preside in the Society, and to call special meetings of the same, at the request of the Board of Managers.

5. The Vice-Presidents, by seniority, shall, in the absence, or at the request of the President, perform the duties of President.

6. The Secretary shall keep the records of the Society, and conduct the necessary correspondence.

7. The Treasurer shall receive and account for all monies, and pay them over by order of the Board of Managers.

8. The Board of Managers, under the direction of the Bishop, shall appoint Missionaries, and superintend their missionary labours, and authorize them to receive such compensation for their services as may be deemed adequate.

9. Persons shall be appointed in the various sections of the State to solicit such aid for the support of Missionaries as the pious and charitable may be disposed to contribute, and to transmit the same to the Treasurer, together with the names of the contributors.

10. Each person whose subscription may amount to one dollar annually, shall be considered a member of this Society. Ten dollars shall entitle a subscriber to membership for life.

11. This Constitution may be altered or amended by a vote of two thirds of the attending members of the Convention of the Protestant Episcopal Church of the State of Vermont.

12. The members attending shall always constitute a quorum for the transaction of business.

*Extract from the Address.*

CHRISTIAN BRETHERN,

It is with extreme diffidence, not as to the value of our object, but from the consideration of the embarrassments of the times, and the frequency of similar calls, from one quarter and another, that we now address ourselves to your

religious charity. Vast sums have been yearly collected, in this and the other States, for missionary and other charitable purposes; and no inconsiderable part of it from members of our own Church, and large portions of it applied to foreign religious enterprizes, the success of which remains still a secret in the counsels of him who will bring about the great objects of his government and providence over men, in his own way, and in his own due time.

It is by no means our design to request you not to give to other objects of religious beneficence, as you shall deem them *worthy*, but merely to propose you one from a source, and confined within limits, that must meet your entire acquiescence. It originates in that primitive and apostolic Church which you ever venerate, and is confined to the territories of that State, the religious instruction and improvement of which will become the particular benefit of every citizen of it. Your bounty will be applied under your own observation, and the effects of it, should a divine blessing descend upon it, will be witnessed by yourselves and by your children. It will be bestowed in watering and fertilizing the garden in which it has pleased God to place us, and to make it our duty "to dress it, and keep it."

*Abstract of the Proceedings of the Fourth Annual Convention of the Diocese of Ohio, held at Worthington, June 6th and 7th, A. D. 1821.*

(Continued from page 333, and concluded.)

THE Rev. Intrepid Morse was elected Secretary of the Convention.

The Parochial Reports made to the Bishop, and entered on the Journal, agreeably to the Canons, furnish the following aggregate:—

Baptisms (Adults 25, Infants 126)  
151—Marriages 7—Funerals 30—  
Communicants 257.

The following additional particulars were also detailed by the several Clergy:—

The Rev. Roger Searle reports to the Bishop as follows:—After a protracted and tedious confinement by a



fever, with which I was attacked on the 14th of May, 1820, by the mercy of God, I so far recovered as to recommence my ministerial duties in the month of August; and, from the first of September last, to this time, my health has admitted of my holding divine service every Sunday excepting two. I have continued, as heretofore, to divide my time and labours among all the parishes in the Western Reserve, Ohio. And although it will be impossible for me, consistently with my health, my life, and the paramount duties to my family, much longer to extend my time and ministrations so remotely from the proper limits of my cure, there have hitherto existed the strongest motives to every possible exertion for building up and promoting the prosperity of the several parishes in the north. Nor have there been wanting evidences of the divine sanction to the united efforts and pious zeal of the friends of religion, and to the primitive doctrines and pious usages of our Church in these parishes.—Arrangements are now in contemplation for forming, in the course of the year, a separate cure in the eastern part of the Reserve. And, though their means will be small, it is most fervently hoped they will be able to succeed in at least a partial support of a clergyman among them.—Several Sunday schools of much promise are in operation, and the increasing attention to the sacred duties of personal devotion to God, together with the ardent and enlightened attachment to the undeviating use of our incomparable Liturgy, are circumstances affording the fairest prospects of permanency and future prosperity.—In the month of January last, I organized a respectable and promising parish, by the name of St. Paul's Church, in Norwalk, Huron county. Much might be said in high commendation of this very interesting parish. Two of their members were appointed delegates to the present Convention; but they have just informed me by letter, that events beyond their controul will prevent their attendance.

The Rev. Samuel Johnston reports to the Bishop as follows:—Since the

last Convention, through the goodness of Divine Providence, I have been enabled to officiate constantly in my parochial cure.—The congregation, within the last year, has had some accession; and, in all probability, will continue to be augmented: but the local situation of Cincinnati is such as to favour a transient population; and, particularly at the present time, in consequence of the peculiar embarrassments of the place. Thus a number of families from our Church have been necessitated to remove, with the view of making their situation more comfortable.—The times have been such as to thwart the designs of some individuals who have used no little personal exertion to free the congregation from all claims. This, however, is to be said in their praise, generally speaking, that they have done what they could. They have had the means provided, through the generous assistance of an individual,\* to pay for a neat edifice, which opens the way for its consecration at the next Episcopal visitation.—In regard to the number of those who are bent upon seeking the one thing needful in pure religion and the holy sacraments, I should be happy to state that things wore a brighter aspect. While we have some who regard their spiritual state more than to obtain the world, there are many who would be strenuous to obtain the latter, and apparently indifferent to the former. But while worldly-mindedness and immorality have their votaries, the Lord hath raised up some who live near to him; showing good works as the fruits of that faith which is the ornament of their profession; being “not conformed to this world, but transformed by the renewing of their minds; proving what is that good, and acceptable, and perfect will of God.”—Among these good people may be ranked the teachers of the Sunday school, who have been indefatigable in their exertions to train up the minds of the interesting children committed to their charge. Heaven will not be unmindful of their labours of love: their prayers and zealous endeavours will “come up for

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\* Ethan Stone, Esq.

a memorial before God."—The pupils have not only been regularly instructed in reading and spelling, but faithfully taught in the principles of religion, as contained in our excellent catechism. They have also committed to memory a great portion of the Psalms and the New Testament, with Hymns and Prayers. This institution, with the divine blessing, must rescue many from destruction, who have been as ignorant of the principles of Christianity as the savage that roams the wilderness.—They have learned those precepts which will follow them through life; and, it is hoped, they will ever remain invulnerable to any attacks made upon their faith by the enemies of our holy religion.—The Female Benevolent Society belonging to our Church have, for eighteen months past, convened every week for the kind and charitable purpose of making up garments for the indigent children attached to the school. They have, with all the ardour of female piety, gone through the storm and tempest, visited the meanest hovel, and the most weather-beaten shed, in order that these young immortals might be comfortably clad, and made, through the humble medium of this school, fit inhabitants for the Kingdom of their Heavenly Father.

I should have officiated more frequently in the neighbouring parishes than I have done, had not my avocations been so numerous. Services have been performed in Covington and Newport, Kentucky. At Lawrenceburgh, in the State of Indiana, I have performed divine service twice. In the Miami country, at Reading, once; Round Bottom, once; Lebanon, once; Xenia, once; Hamilton, once; Dayton, twice. The latter place continues zealously affected towards the primitive customs of our Zion, and the present time is very propitious for building up the Church.—They are anxious to procure a clergyman; they deserve one; and, if possible, they should have one. In the whole State there is not probably a church which will do more, in proportion to their means, for the support of religion, than the Episcopalians of St. Thomas's parish; and its situation is such as to make it favourable for

spreading the Gospel in its vicinity.—On my way to the Convention I officiated twice in Wilmington, and though the members of our communion there had never before been visited by a clergyman of the Church, yet such was the solemn attention to the service and attachment to the primitive faith, that it will amply justify exertions for missionary aid in their behalf. It is needless for me to state to the Bishop, that at least two Missionaries might be usefully employed in the Miami country. The Lord has, indeed, been gracious unto us, and we cannot doubt but our own exertions, accompanied with those of Missionaries from the east, will cause the Episcopal Church in this region to rise, increase, and flourish as a vine which the right hand of the Lord hath planted.—O that such of our young men in the Atlantic States as are now entering into the fold, were within the sound of the bleating of the sheep in the west, that they might hasten, in obedience to the call of the Chief Shepherd and Bishop of Souls, and feed them with the bread of life, and give them to drink of the waters of salvation!

The Rev. Intrepid Morse reports to the Bishop as follows:—That since the last annual Convention he has divided his services between St. James's parish, Zanesville, and St. Paul's, Steubenville, and has occasionally visited other places as time and opportunity admitted.—The general situation of these parishes is much the same as represented in the report of last year, and the future prospect of their permanency and increase is, on the whole, encouraging; but it would be much more favourable could a minister be settled in each, in order that they might enjoy more frequent services than is possible at present. Officiating in places so widely separated from each other, the ministerial duty is attended with great personal inconvenience and fatigue; of this, however, he has not complained; yet, for the advantage of the parishes, it is much to be regretted that a minister cannot be stationed immediately in each.

Such a measure is rendered particularly necessary by the circumstances



that several places in the vicinity of these parishes earnestly desire, at least, the occasional services of a clergyman of our Church. Often has their present pastor been compelled to hear frequent and earnest calls for the ministration of the word and sacraments in distant and destitute congregations—calls to which he could pay only a partial attention—often has he seen fields *white unto the harvest*, but, alas! there was none to *put in the sickle*. Considering Zanesville as the centre of a circle, whose radius is 60 miles, within which there are hundreds, and, perhaps, thousands of Episcopalians, what can be expected from the labours of only one clergyman, and that but half or a third part of the time, in a region so extensive? Services thus widely diffused are in a great measure ineffectual: experience proves, that in order to produce any durable impressions, they must not only be regular but *frequent*; and, unless this object be obtained, the increase of our congregations cannot ordinarily be expected; because the means of grace under such circumstances are, in a great measure, withheld from them. It is a melancholy fact, that except there should be an increased number of labourers in this part of the vineyard, not only new parishes cannot probably be formed, but those which we already have must suffer in the absence of regular ministrations, and decline, perhaps, solely from want of more frequent services.

Mr. Morse has officiated on Sundays in the following places, viz.—Pittsburgh twice, (by exchange with the Rev. Mr. McElhinney, Deacon, in order to administer the communion); St. Clairsville three; Morristown one; Seneca township one; Chillicothe one; Worthington two; and Delaware one—and, on week days or evenings, in Wellsburgh, Wheeling, Smithfield, Knoxville, Springfield, Woodsfield, Malaga, Little Beaver, Somerset, Lancaster, Circleville, Columbus, Coshocton, Gnadenhueten (in the Moravian Church), New-Philadelphia, Jefferson, Perry, and Millcreek townships, in most of them several times. In the last three places, some steps were taken towards the organization of parishes;

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there being about 15 families of our communion in each; who, like many others, have hitherto been scattered abroad as sheep having no shepherd; yet, with the Bible and Prayer Book in their hands, although never before visited by a clergyman of their order, they had most of them maintained inviolate attachment to the primitive doctrines, worship, and faith taught therein. With tears they entreated to be supplied, were it only at distant intervals, with the services of a Missionary, that they might, once more, be enabled to worship God in the beauty of holiness, and in the Church of their fathers, for which their hearts have long sighed in secret, while *no man cared for their souls*.

The Rev. Thomas A. Osborne reports to the Bishop as follows:—Having no parochial cure to superintend, nor any missionary appointment whereby to be directed, it is not to be expected that much either of interest or peculiar importance can be contained in the annual report of my circumscribed ministerial labours.

During the summer season succeeding the Convention of last year, I regularly officiated in the little congregation of our church, at Hamilton, as often as my collegiate duties would admit. I have preached for the Rev. Mr. Johnston, when elsewhere engaged, and also once at Xenia, and twice in Columbus. In regard to the congregation first mentioned, although small in numbers, yet such is their zeal and attachment to the mode of worship in our venerable Church, it has often been a source of regret, that the distance at which they are placed, and other causes, have hitherto prevented, and must continue to prevent, the performance of more frequent ministrations among them. It is due from me, to the politeness of those not connected with our communion, to mention here, the becoming liberality of sentiment which they have manifested in offering me the Presbyterian church whenever unoccupied by themselves, which is generally every second Sunday. The court-house, however, as being equally convenient for worship, and always

free of access, has been most commonly used. The day seems at length arrived, blessed be God, when bigotry and sectarianism are every where giving place to the more expansive and Christian exercise and charitable feeling. Mankind, as they become better and more enlightened, begin to see the vanity and danger of that emulation which has but too long divided Christian from Christian. Christ Jesus, and him crucified, the God and author of our salvation, when held forth and understood as he is exhibited in the intelligible language of Gospel simplicity, will become "all in all."

From what has come under my observation in this diocese, it appears that the harvest truly is great, but the labourers are few; yet from the reasonable prospect that opens of seasonable relief, we can proclaim to our suffering brethren throughout this State—behold we bring you glad tidings of great joy. The day of your deliverance draweth nigh; when you shall no more be suffered to sit moaning by the waters of Babylon, nor your harps remain unstrung upon the boughs of the willows.

The Rev. Philander Chase, jun. Deacon, reports as follows:—That since his ordination, in June, 1820, he has constantly been employed as immediate teacher of the institution in Worthington, and that, owing to his very infirm state of health, shortly after his ordination, and the confined nature of his occupation, he has been but little able to perform the services of the Church in the neighbouring parishes.

He has, however, supplied the desk in Worthington, constantly during the absence of the Right Rev. Bishop, the rector, for a great part of the last summer and autumn. He has officiated three times in Columbus, and twice at Delaware; in both of which places, it is his opinion, that numbers would be added to the Church, and the present members of the same would be much increased in zeal, could means be devised for the continuance of stated services among them.

During a tour to the eastern part of the State, in the fall vacation of the institution, Mr. Chase performed divine

service at Steubenville, during the absence of the Rev. Mr. Morse; once in St. James's Church, Cross Creek; once, by request of the Rev. Dr. Doddridge, at Wellsburgh; as also in St. John's Church, Brook county, on the Virginia side of the Ohio River; once, on his return, at Zanesville, and once, to a respectable congregation, at Newark.

Baptized, by Mr. Chase, at Worthington and Delaware, during the absence of the rector, three adults and three infants; funerals seven.

*Resolved*, by a majority of the two orders of Clergy and Laity, That the sixth article of the constitution of the Church in this diocese, as amended by the last annual Convention, be, and the same hereby is adopted.\*

*Resolved*, That it is expedient to form and organize a Missionary Society for the diocese of Ohio.

*Resolved*, That the following articles be adopted for the Constitution of the Missionary Society for the Diocese of Ohio:—

#### *Constitution.*

Art. 1. The Society shall be known and called by the name of "the Protestant Episcopal Missionary Society, within and for the Diocese of Ohio."

2. Every person who shall subscribe and pay one dollar, annually, shall be a member of said Society; and every person who shall subscribe and pay twelve dollars in hand, shall be considered a member of the Society for life.

3. Every person who becomes a member, in virtue of annual subscription, hereby binds himself to pay, to the Treasurer of the Society for the time being, his annual subscription; and agrees, that an action may be sustained against him for the amount

\* The article is as follows:—The standing committee of this diocese shall be chosen in this Convention annually, and shall consist of such equal number of Presbyters and Laymen as the Convention, in session, shall deem sufficient, and hold their offices until their successors are elected. Any three of said committee, one of whom at least shall be a Presbyter, shall be a quorum for transacting business, when convened at the request of the Bishop: at all other meetings of the committee, a majority of the whole members shall be a quorum to transact business.



thereof, in the name of the Treasurer for the time being, for the use of the Society, until notice be given to the President that such person is no longer a member of the Society.

4. So soon as fifteen subscribers have subscribed this constitution, the Society shall proceed to organize itself, and choose its officers. The time and place of such organization shall be appointed by the Bishop of the diocese.

5. The Bishop of this diocese shall, *ex officio*, be President of the Society, and President of the Board of Managers.

6. There shall be a Board of Managers, to consist of twelve members, who shall be elected annually, by ballot, by the members, at their anniversary meeting. The Board of Managers shall elect, out of their own body, one Vice-President, a Treasurer, a Corresponding, and a Recording Secretary, who shall vote in the Board of Managers as other members. Any five of the Managers, with the President, or Vice-President, shall constitute a board to transact business.

7. There shall be an annual meeting of the Society in every year, at the place where the State Convention shall meet, on the day next succeeding the day of meeting of the Convention, and the President shall appoint some proper clergyman to deliver a sermon, before the Society, at such anniversary meeting.

8. The Board of Managers shall meet twice in every year, at such time and place as the President shall appoint, and as many times oftener as the President and five of the Managers shall deem necessary. The President shall cause the Recording Secretary to notify the Managers of the time and place of such meeting, at least thirty days before the time appointed for it to take place.

9. If, from any cause, the President shall be absent, or unable to act, or if the Episcopate shall be vacant, the Vice-President shall officiate as President of said Society.

10. The funds of the Society shall be solely appropriated to the support of Missionaries within the diocese of Ohio. The Ecclesiastical authorities

of the diocese shall employ and direct the service of such Missionaries, who shall, in all cases, be subject to the Constitutions, Canons, and Rubrics of the Protestant Episcopal Church in force in the diocese of Ohio.

11. All sums paid by subscribers, made by voluntary donation, or collected by agents under the direction of the Society, shall be paid into the treasury, and only paid out by the Treasurer, upon order of the President, or Vice-President, acting as President. The Treasurer shall exhibit an account of the receipts and expenditures at every meeting of the Board of Managers, and also at the anniversary meeting of the Society. His accounts shall be audited and settled once in every year, by a committee of the Board of Managers, to be appointed by the Board.

12. The names of all those who make voluntary donations to the Society, shall be recorded and published with the amount of such donation, whenever a publication is made of the state of the funds of the Society.

13. It shall be the duty of every member to exert himself to increase the strength and extend the usefulness of the Society; and, the better to effect this, the Society shall have power to receive the aid of auxiliary societies, which are recommended to be formed in every parish.

14. The Board of Managers shall unite with the Bishop of the diocese, in selecting one or more persons to make personal representations to the Bishops of the respective dioceses of the United States and elsewhere, if they may think proper, of the destitute state of the Church within the diocese of Ohio, and to obtain proper authority to solicit donations for the support of Missionaries within the same.

15. This Constitution shall not be altered except at an anniversary meeting, by the consent of two thirds of the members present; and alterations so made shall have no effect until approved of by the Convention.

The committee appointed to consider the propriety of an address to our brethren in the Atlantic States, soliciting aid and assistance towards the sup-

port of Missionaries in this diocese, reported as follows:—

Whereas there are many vacant congregations of the Church in this state, which are unable to support ministers, and numerous members of our communion scattered over an extensive country, destitute of the ministrations of the word and sacraments; therefore,

*Resolved*, by this Convention, That the Right Rev. the Bishop be requested to prepare and transmit, to the Bishops of the respective dioceses in the United States, an address, setting forth the great necessities of the Church within the diocese of Ohio, and soliciting their aid and assistance in procuring Missionaries to reside therein.

*Resolved further*, That, should a Missionary Society be organized upon the plan proposed by this Convention, the Bishop communicate the fact and object of such Society to the several Bishops of the United States, and request their aid in furthering and promoting the objects thereof in such manner as shall be deemed most expedient.

Read and unanimously adopted.

The committee on the preservation of piety and purity in the members of our communion, to whom was referred so much of the Bishop's address as relates to the resolution of the House of Bishops, adopted in 1817, reported as follows. That the resolution referred to is in the following words:—

“The House of Bishops, solicitous for the preservation of the purity of the Church, and the piety of its members, are induced to impress upon the clergy the important duty, with a discreet but earnest zeal, of warning the people of their respective cures, of the danger of an indulgence in those worldly pleasures which may tend to withdraw their affections from spiritual things. And especially on the subject of gaming, of amusements, involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention, they do not hesitate to express their unanimous opinion, that these amusements, as from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented.”

In respect to this resolution of the House of Bishops, the committee recommend, that the Convention adopt the following resolutions:—

*Resolved*, by this Convention, That the foregoing resolution should be considered obligatory upon the consciences of the clergy of the Protestant Episcopal Church, and that they ought not to omit any opportunity of urging it upon their respective congregations.

*Resolved*, as the sense of this Convention, That all sports arising from severe and cruel exercises imposed upon animals of the brute creation, besides their evil tendency, in a moral point of view, are inconsistent with the humane precepts and doctrines of Christianity, and ought not to be in any manner countenanced by the members of a Christian Church. And as theatrical amusements, besides that they are frequently coarse and indelicate, tend rather to excite the feelings and inflame the imagination, than to enlighten the mind in matters of vital concern, or to correct the evil passions of the heart, they cannot, therefore, supply any thing proper for Christian improvement, and ought not to be frequented, especially by communicants.

Read and adopted.

*Resolved*, That, for the purpose of defraying the expenses of stationary and printing for the Convention hereafter, the parish of Christ Church, Cincinnati, shall pay five dollars; the parish of St. Thomas's Church, Dayton, three dollars; the parish of St. Paul's Church, Chillicothe, five dollars; the parish of St. John's Church, Worthington, five dollars; the parish of St. James's Church, Zanesville, four dollars; the parish of St. Thomas's Church, St. Clairsville, four dollars; the parish of St. Paul's Church, Steubenville, five dollars, each annually; and all other parishes, each two dollars annually: to be collected in such manner as the wardens of each church may direct, and forwarded to the Secretary of the Convention by the clerical or lay delegate attending the same.

And for defraying the expenses aforesaid, of the present Convention, and for payment of a sum due for printing the Journals of the last annual Con-



vention, it is further *resolved*, That the several parishes pay each the sum above specified, to be collected as aforesaid, and forwarded to the Bishop as soon as may be practicable.

*Resolved*, That the Secretary, annually, at the meeting of the Convention, shall lay before them an account of the receipts and expenditures upon the account aforesaid.

The following gentlemen were elected the Standing Committee for the ensuing year:—The Rev. Roger Searle, the Rev. Samuel Johnston, the Rev. Intrepid Morse, the Rev. Thomas A. Osborne; Mr. Benjamin Gardiner, Mr. Bezaleel Wells, Mr. Joseph H. Crane, and Mr. Noah M. Brunson.

The following preamble and resolution were adopted:—

Whereas the members of this Convention do, with great sensibility, reciprocate the sentiments of the Right Rev. the Bishop, in his address at the opening of the Convention, on the appointment of a day of humiliation, fasting, and prayer, for the purpose therein mentioned; therefore, *resolved*, That the Right Rev. the Bishop be requested to appoint a day for the above purpose.

Whereupon, the last Friday in August, of the present year, was so appointed by him.

*Canon passed in this Convention.*—

If a minister offend, in any one of the respects specified in the third Canon, application in writing, signed by his accuser, or accusers, shall be sent, in the first instance, to the standing committee, and if it appear to them that there is ground for the charge, they shall report thereupon to the Bishop, who shall nominate four Presbyters, (no one of whom shall be a member of the standing committee, who joined in the report aforesaid, provided a sufficient number of Presbyters can be had without such member), out of whom the party accused may choose three; or, if he neglect or refuse to do this, the Bishop shall appoint three, who shall be constituted a board for trying the accused person. The Bishop shall appoint the time and place of trial, of both which at least a month's notice shall be given to the party accused;

and should he neglect or refuse to attend, the trial shall proceed. The board thus constituted, or a majority of them, shall examine, fully, the charges alleged, and keep a minute and accurate record of the testimony of witnesses, and of every question and proceeding that comes before them. No charge shall be substantiated on a testimony of less than two witnesses. On the examination of any witness, should the accused party require it, an oath or affirmation shall be administered by a magistrate. In all questions, a majority of the whole board shall be necessary to a decision. The board having come to a decision on the charge or charges, respectively, shall communicate this decision to the Bishop; and also, in case they have found the accused party guilty, the sentence which, in their opinion, should be pronounced. A certified copy of the record of their proceedings shall be laid before the Bishop, and his judgment in the case shall be final.

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The following articles are appended to the Journal of the above Convention:—

At a meeting of the members of the "*Protestant Episcopal Missionary Society, within and for the Diocese of Ohio*," during the recess of the Convention, on the 7th instant, the following persons were chosen managers of the same:—The Rev. Roger Searle, the Rev. Samuel Johnston, the Rev. Thomas A. Osborne, the Rev. Intrepid Morse, the Rev. Philander Chase, jun.; Bezaleel Wells, Esq. Benjamin Gardiner, Esq. Charles Hammond, Esq. Henry Brush, Esq. Ezra Griswold, Esq. Mr. John Hall, and Mr. Rufus Murray.

The Board of Managers then proceeded to elect, from their own number, the officers required by the 6th article of the Constitution of the Society, whereupon the following persons were duly chosen, viz.—The Rev. Roger Searle, Vice-President; the Rev. Samuel Johnston, Corresponding Secretary; the Rev. Philander Chase, jun. Recording Secretary; Benjamin Gardiner, Esq. Treasurer.

At a subsequent meeting of the

Board of Managers, held at the house of the Right Rev. Philander Chase, on the 8th inst. there were present, the Right Rev. Philander Chase, President; the Rev. Roger Searle, Vice-President; Mr. Morse; Philander Chase, jun. Recording Secretary; Benjamin Gardiner, Esq. Treasurer; Henry Brush, Rufus Murray, John Hall, and Ezra Griswold.

The Rev. Philander Chase, jun. Deacon, was nominated and unanimously chosen, to be recommended to the Bishop, to carry into effect the objects of the resolution by the Convention of this year, providing for a personal application to the Bishops, Clergy, and Laity of our communion, at the eastward, for aid in furthering and promoting the objects of this Society.

It was then *resolved*, That the President of the Society be requested to compensate the aforesaid Rev. Philander Chase, jun. for his agency and services. 1st. By allowing to him his reasonable travelling expenses. 2d. Such reasonable compensation as he would otherwise receive in the employment he will be taken from in the seminary at Worthington; and, 3d. The aforesaid be paid out of any funds in the treasury of the Society.

*To the Ministers, Congregations, and Members of the Protestant Episcopal Church in the Diocese of Ohio, their affectionate Bishop and Pastor sendeth greeting:—*

DEARLY BELOVED IN THE LORD,

Whereas the Convention of this diocese, commiserating the deplorable situation of many thousands of Christians who, in this new country, are so scattered and destitute as to preclude them from the enjoyment of any thing like stated ministration of the word and sacraments of the Gospel, did, at their late session, unanimously recommend the appointment of A DAY OF HUMILIATION, FASTING, AND PRAYER UNTO ALMIGHTY GOD, wherein to supplicate his mercy and goodness in the forgiveness of our sins, and sending forth and maintaining his faithful ministers to preach his Gospel, and feed his people—and did also recommend the last Fri-

day in August next to be that day; therefore, Be it remembered, that the same, the last Friday in August, in this year of our Lord 1821, is recommended, and hereby appointed, to be observed as a day of humiliation, fasting, and prayer unto Almighty God, in which the ministers and people belonging to the congregations and parishes in communion with the Protestant Episcopal Church in the diocese of Ohio, are earnestly requested to assemble themselves together, in their several places of worship, for the purposes aforesaid: then, and there, to pour out their hearty desires and prayers unto the Fountain of all goodness, and the Giver of all grace, in the devout use of our primitive liturgy, and such forms as are hereunto annexed and directed for that purpose.

(Signed) PHILANDER CHASE,  
*Bishop of the Prot. Epis. Church  
in the State of Ohio.*

Lessons appointed.—1. Jer. iii. verse 12th, to the end. 2. St. Luke, 21st chapter. Proper Psalms, 3d Selection. Epistle, and Gospel, and Collects, to be used as on Ash-Wednesday.

A Prayer, appointed to be used by all the ministers and parishes of the Protestant Episcopal Church in the diocese of Ohio, immediately before the general thanksgiving, on the last Friday in August, 1821, and on all Sundays and holy-days succeeding, till the meeting of the Convention of 1822.

ALMIGHTY and everlasting God, Heavenly Father, who hast purchased to thyself an universal Church, by the precious blood of thy dear Son; we humbly beseech thee that thou wouldst mercifully look upon the same; especially that part of it which thine own right hand hath planted in these regions of the west. Pity our desolate and dismembered state, we humbly beseech thee, O Lord. Hear the prayer of thy people for the bread of life, and let their cry come unto thee. Send forth ministers and stewards of thy manifold grace to feed thy children famishing in the wilderness. Stir up, we entreat thee, Almighty God, the hearts of thy faithful people of the Laity

throughout our country, to give liberally of the abundance which thou hast given unto them, in support of the labourers whom thou mayest be pleased to send among us. Cause them, through the influence of thy blessed Spirit, to feel for the woes of others now perishing for lack of spiritual food.

Be pleased, O Lord, to guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church generally; and especially here where the sheep are so scattered and the shepherds so few: and, we beseech thee, to give to those who are, or shall be ordained to any holy function among us, thy grace and heavenly benediction, that both by their life and doctrine they may show forth thy glory, and set forward the salvation of thy people.

Hear us, O Lord, in heaven, thy dwelling-place; and, when thou hearest, forgive, and grant these our earnest petitions, through Jesus Christ our Lord. *Amen.*

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*Abstract of the Proceedings of a Convention of the Diocese of Virginia, held at Norfolk, on Thursday, May 17th, Friday, May 18th, and Saturday, May 19th, 1821.*

THE Convention was composed of the Right Rev. Bishop Moore, sixteen Presbyters, and Lay Delegates from twenty-three parishes.

The Convention was opened by Divine Service, conducted by the Rev. John S. Ravenscroft, Rector of St. James's parish, Mecklenburg, and a Sermon by the Bishop.

On motion of the Rev. Simon Wilmer, seconded by the Rev. Enoch M. Lowe,

*Resolved unanimously,* That the thanks of this Convention be presented to the Bishop for his impressive and appropriate discourse, delivered before this body at the opening of the Convention.

A committee appointed to examine the Treasurer's accounts, reported that there had been received, during the past

year, \$827 50 cents; and that there was a balance in the Treasurer's hands of \$161 24 cents.

The Rev. John S. Ravenscroft, from the committee appointed to examine the accounts of the Treasurer of the Widows' Fund, presented a report, which was read as follows:—

The committee, to whom was referred the state of the Widows' Fund, beg leave to observe, that, owing to the absence of the papers and accounts, they can present no statement of the actual amount of the fund, or of the manner in which its proceeds are now applied. They believe, however, that it remains, as to the principal, as reported by the committee who last examined the Treasurer's accounts. And it being satisfactorily ascertained that the Rev. Dr. Buchanan, by reason of age and infirmity, is desirous to resign the office of Treasurer, and surrender the funds in his hands;—

Your committee, therefore, beg leave to recommend, that the amount constituting the Widows' Fund be placed in the hands of a Treasurer to be appointed by this Convention.

That the direction and management of the fund be transferred to the standing committee of this diocese, according to whose direction only, shall its affairs be administered, and by whose order on the Treasurer all payments be made.

That the Right Rev. the Bishop of the diocese be appointed to receive from the present Treasurer, the specialties, books, and cash belonging to the fund, and to transmit the same to the Treasurer now to be appointed.

That it be the duty of the Treasurer of this fund to present annually to the standing committee, a statement of the condition of the fund, and of the manner in which its proceeds have been applied, with the names of the persons to whom relief has been afforded; which statement shall form a part of the annual report of the proceedings of that committee.

*Resolved,* That John Hoof, of Alexandria, be appointed Treasurer of the Fund for the Relief of the Destitute Widows and Orphans of deceased Clergymen in this Diocese.



*Resolved*, That it be the duty of the said Treasurer to call upon delinquent subscribers by letter for the amount that may be in arrear.

*Resolved*, That it be his duty to send by the standing committee to each Convention of this diocese the subscription books of the fund, for the purpose of obtaining new subscriptions to the same.

*Resolved further*, That, at the meeting of every Convention of this diocese, a sermon be preached, and a collection made for the benefit of this fund, and that the Right Rev. the Bishop do appoint the clergyman who shall officiate on that occasion.

The said report and resolutions, being twice read, were, on the questions severally put thereupon, approved by the Convention.

The Parochial Reports made to the Bishop, and entered on the Journal, according to the Canons, furnish the following aggregate:—Baptisms 529—Marriages 84—Funerals 159—Communicants 1207.

The following resolutions on the subject of the fund for the support of the Episcopate were adopted:—

1. *Resolved*, that the vestries or trustees of each congregation in the respective parishes of this diocese, do cause each adult person professing themselves to belong to, or to be friendly to the Church, to be called on, and requested each to pay the sum of not less than one dollar, to be applied to the said fund.

2. *Resolved*, That the money which shall be received by the vestries or trustees in pursuance of the preceding resolution, be forthwith remitted to the president of the standing committee of the Church, for that committee to invest it as heretofore directed.

3. *Resolved*, That on or before the first day of January next, and from time to time thereafter, reports be made to the standing committee of the proceedings under these resolutions.

4. *Resolved*, That an appropriate address from the Convention on this subject be adopted and circulated, with the preceding resolutions, among the members of the Church.

5. *Resolved*, That, in those parts of

the diocese where there are no vestries or trustees, the friends of the Church be requested to give their aid in effecting the object of these resolutions.

The proposed address of this Convention to the members of the Protestant Episcopal Church in this diocese, being read, was approved unanimously, as follows:—

*To the Members of the Episcopal Church in the Diocese of Virginia,*

DEAR FRIENDS AND BRETHREN,

It has been the anxious wish of preceding Conventions to relieve the Bishop of this diocese from all parochial charge, so as to enable him to visit frequently, and in regular course, each congregation in the state. This measure has been suggested as the most effectual that could be devised for promoting the prosperity of religion among the members of our communion. To this end, a fund has been created under the sanction of the Convention, having for its object the accumulation of an amount, the annual interest of which may be sufficient for the support of the Episcopate. Some efforts have been made to carry this plan into effect, but the attempt thus far has not answered the expectations of its friends, and the mode heretofore adopted for effecting it, promises at best only a distant prospect of success.

The present Convention, deeply sensible of the magnitude and importance of the object, beg leave again to call your attention to this interesting subject. When the members of our Church seriously reflect upon the *reality* of religion, that it is *emphatically* the one thing needful, they will not, it is hoped, hesitate in giving their cheerful aid to all reasonable means which may tend to the promotion of this greatest of blessings. That this subject has not been heretofore duly appreciated by the Episcopalians in general is much to be feared.

It is in vain to profess our attachment to the Christian religion, and our *wish* to see it flourish among us; *words* are not sufficient; they are *cheap*, and will not alone produce a lasting benefit to any cause. It is only by *actions*, flowing from a *Christian principle*, that

the sincerity of our professions can be tested. The Convention, in the name and for the sake of that holy religion which they most ardently desire to see extended from heart to heart, from house to house, and made the governing rule of all our conduct, do now solicit the members of their communion to contribute a small portion of those worldly goods, which it has pleased our divine Father to bestow on them, towards carrying into full and immediate effect the plan which has been adopted for placing the head of the Church in this diocese in a situation to be extensively useful in this holy cause. They cherish the hope that this appeal to the piety and zeal of our members will not be in vain.

If the proposed plan is carried into execution, as it can be where there are willing minds, "our venerable Bishop will be able to visit every part of the diocese—he will have it in his power to encourage the desponding, rouse the thoughtless, give direction to the zeal and energy of the pious, and impress upon the whole a salutary impulse." The waste places and desolations of Zion would be repaired, and our decayed and forsaken churches would be rebuilt, and rendered once more vocal with praise. Let it never be forgotten, that all the means and institutions of religion are calculated and intended to improve our hearts, to purify our affections, to place them on heavenly things, and to subdue all the evil propensities of a depraved nature. The Convention, under a full sense of their relation to the Church, and of their own awful responsibility as to the manner they discharge the solemn duties of their station, are constrained to remind their friends and brethren, that every relation in which we stand to God, to ourselves, to our dear families and friends, and to society, demands from us *all* a fervent zeal and an active effort to restore our Church, endowed by public veneration, supported by the purity of her doctrines, the integrity and zeal of her ministers, and the Christian toleration of all religious classes, to her true character. With these feelings and views, do the members of this Convention most earnestly entreat their bre-

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thren to reflect upon the necessity of adopting the measure now submitted to them; "and that they manifest their gratitude to Almighty God, and their sense of the great importance of his blessed revelation—that they consider the unspeakable reward they will receive from that gracious Master to whom they belong, whose goodness demands the warmest returns of love, duty, and obedience—and that they contribute to the utmost in their power to render this acceptable service to his cause."

*Resolved*, That the next Convention of Clerical and Lay Deputies for the diocese of Virginia be holden at Charlottesville, in the county of Albemarle.

By a detailed account of the Episcopal Fund, entered on the Journal, it appears that the said fund amounts to \$2984 34 cents.

The following report and resolutions were adopted by the Convention:—

The committee on the state of the Church, taking into consideration the deficient condition of the diocese as respects the means of theological instruction, and the importance of retaining among ourselves, for education, those young men who may be disposed to devote themselves to the sacred office of the ministry, recommend to this Convention the establishment of a theological school in Williamsburg; it being understood, that the society of the college in that place is willing that such a step should be taken, and that the Faculty have generously offered to afford, gratuitously, to all *bona fide* students of theology, a course of lectures, for the support of such school.

It is, therefore, recommended, that a board of trustees, consisting of the following clergymen and laymen, to wit:—The Right Rev. Bishop Moore, the Rev. John S. Ravenscroft, the Rev. William H. Wilmer, the Rev. William Meade, the Rev. Reuel Keith; and Dr. Augustine Smith, the Honourable Burwell Bassett, the Honourable Bushrod Washington, Colonel Hugh Mercer, and William Mayo, Esq. any three of whom shall constitute a quorum, be appointed to adopt the most efficient means for establishing the same, by raising funds, and selecting one or more

professors; the proceedings of which board shall be subject to the decision of the next Convention.

It is also recommended, that the board of trustees enter into a correspondence with the standing committees of the dioceses of Maryland and North-Carolina, in order to ascertain whether the members of our Church in those states are disposed to co-operate with us in this important measure.

In recommending these resolutions, the committee think proper to declare, that they do not intend any opposition to the general seminary established by the General Convention. On the contrary, we cordially desire to see the prosperity of an institution so vitally connected, as that is, with the reputation and interest of our Church. But as there are peculiar circumstances which render it necessary to cherish a seminary in the southern district, we consider the duty of attempting it, as coming within the scope of the resolution made by the House of Bishops, which declares its intention, "not to interfere with any plan now contemplated, or that may be hereafter contemplated, in any diocese or dioceses, for the establishment of theological institutions or professorships."

*Therefore, resolved*, That Mr. John Nelson, jun. delegate from St. James's parish, Mecklenburg county, be appointed to solicit subscriptions throughout the diocese for the above purpose.

*Resolved further*, That the Board of Trustees be authorized, in case of death or resignation of the above collector, to appoint another for the said purpose, and generally to give such instructions and directions as shall, in their judgment, be proper.

The following appointments were then made by the Convention:—

*Standing Committee*:—The Rev. William H. Wilmer, D.D. the Rev. John Dunn, the Rev. Oliver Norris; the Honourable Bushrod Washington, and Edmund J. Lee, and George Taylor, Esqs.

*Delegates to the General Convention*:—The Rev. William H. Wilmer, D.D. the Rev. John S. Ravenscroft, the Rev. William Meade, the Rev. Simon Wilmer; and Philip Nelson, William Mayo,

Hugh Mercer, and Edmund J. Lee, Esqs.

The following address was delivered by the Bishop, and entered on the Journal, according to the Canons:—

*Brethren,*

Another year has revolved since we last assembled in Convention, to deliberate upon the affairs of the Church, and to take sweet counsel together. An account of the discharge of our clerical duties, since that period, has been recorded in heaven; may that record bear witness to our fidelity to God, and to our watchfulness over our respective flocks.

The advances of our communion have been such as to call for our gratitude to heaven. The clergy continue to manifest their zeal in the cause of religion, and their attachment to the principles of the Church. Their best efforts have been used in the discharge of their ministerial duties, and there appears to exist among them the strongest disposition to fulfil their sacred obligations. To make the least discrimination in the expression of my confidence in their integrity, would be painful to my heart, at a time in which I have reason to believe, that the utmost energies of all have been exerted in promoting the prosperity of our Zion.

Fettered, as I am, with the weight of a parish, in addition to that which cometh upon me daily, the care of all the churches, it is impossible to make those exertions which could be effected with ease were I released from parochial obligations. The necessity of ministering to the wants of my congregation, in Richmond, renders my pastoral visits to the churches too much hurried. It prevents me from improving them to the best advantage, and precludes the possibility of acquiring that knowledge of the members of our connexion so indispensably necessary. Instead of passing a few days in each parish, and forming an intimate acquaintance with the individuals of the different congregations, I appear among them, not as the spiritual father of the whole family, but as a stranger, and am obliged to pass with such ru-



pidity from one place to another, that I am only known to a majority of the people of my charge in my official character.

The Convention of the Church in this diocese, alive to these considerations, have pressed, with great wisdom and energy, the subject of an independent support for the Episcopate. As the emoluments, arising from the source to which I allude, would never equal the amount of my present living, I cannot be charged with indelicacy in urging the principle as a matter of primary importance. If the wealthy members of the Church would contribute but a small portion of their worldly goods to this object, it could be effected with the greatest ease; the claims of the whole diocese would then be equally imperative upon the Bishop; he would have it in his power to travel as far and wide as the circumstances of the Church would require, and would discharge the duties appertaining to his appointment as the chief pastor of the flock. Should I not live to address you again upon a conventional occasion, I must entreat you to bear in mind, that I consider the subject of a support for the Episcopate as a matter of leading importance, and earnestly supplicate you to make that provision for my successor contemplated and embraced in the above remarks.

Since the last Convention I have preached and administered the Lord's Supper in the county of Chesterfield. I have visited Dinwiddie, and officiated in the church once filled by that pious servant of God, the Rev. Devereaux Jarratt, and also twice in the town of Petersburg. In October I made an excursion into the upper country, visited the county of Orange, but was prevented from officiating by the inclemency of the weather. I crossed the Blue Ridge, and visited Staunton, in the county of Augusta, in which place I preached twice, to large and overflowing congregations, and confirmed 18 persons. The church in Staunton appears to be in a flourishing condition, and is blessed with the faithful services of the Rev. Mr. Stephens. After leaving Staunton I again crossed the Blue Ridge, and, agreeably to appointment,

met several of the clergy in Charlottesville. On Sunday morning I preached to a very large congregation, and, in connexion with the clergy who were present, administered the Lord's Supper. On Monday I rode to the Green Mountain, upon which day I read prayers, and Mr. Meade preached; and, on Tuesday, Mr. Wydown read prayers, and I preached and administered the Lord's Supper to a number of devout communicants. From the Green Mountain I repaired to Mr. Hugh Nelson's; and, on Wednesday, preached and administered the Lord's Supper in Walker's Church, and admitted the Rev. Mr. Marshall, of Culpeper, to the holy order of the Priesthood.

In November I left home on a visit to the Northern Neck of Virginia; and, on the 15th of the month, preached twice in Fredericksburgh. I then passed on to Port Royal on the 16th, in which place I read prayers and preached; on the 17th I read prayers and preached at Vauter's Church, in the county of Essex; on the 18th I rode to Tappahannock, and read prayers and preached—I then crossed the Rappahannock River, and, on the 19th, I read prayers and preached at Richmond Court-House; on the 20th I read prayers and preached at White-Chapel Church; on the 21st I read prayers and preached at Lancaster Court-House; on the 22d I read prayers and preached in Christ Church, Lancaster county, and, in the evening, lectured at Mr. Armistead Currie's; on the 23d I rode to Northumberland, and officiated in Wicomico Church; on the 25th I read prayers and preached in the Court-House in Northumberland; on the 26th I officiated in the church at Mattox Bridge, Westmoreland county, and also administered the Lord's Supper; on the 27th I rode to King George Court-House, and there officiated; on the 28th I read prayers and preached in the Old Church, in King George county—I then rode to Port Conway, and lectured the same evening at the house of Mr. Turner; on the 29th I crossed the Rappahannock to Port Royal, in which place I performed the funeral service, and then bent my course toward Richmond. On this

tour I rode, in 18 days, 360 miles, and officiated 17 times.

I have been, this month, in Mecklenburg county, and preached and administered the Lord's Supper, in Mr. Ravenscroft's parish, to a large and attentive assembly. I have also visited the county of Halifax, and preached in the church, near the Court-House, to an attentive congregation under the care of the Rev. Mr. Wingfield.

Thus, Brethren, have I endeavoured to fulfil the important duties intrusted to my care, and it is with pleasure I inform you, that I discover, in every district I visit, the strongest attachment to the Church. In the Northern Neck of Virginia, in particular, I observed such striking evidences of the affection of the people to the Church of their fathers, as has deeply affected my heart. In that region, occupying a space of more than 100 miles, they have not one clergyman of the Church to officiate regularly among them in their churches. They appear to be an affectionate people; and, I have no question, would render the life of a virtuous clergyman happy, who would reside among them. Were I a young man, I should not hesitate to throw myself into their arms, and administer to their spiritual necessities. Accept, my beloved Brethren, every expression of my pastoral regard, and may the Lord be with you all.

A list of the officiating Clergy of the diocese of Virginia, attached to the Journal of the above Convention, contains the names of the Bishop, and thirty-one Clergymen.

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*Abstract of the Proceedings of a Convention of the Diocese of Delaware, held at Newcastle, on Wednesday, August 22d, 1821.*

THE Convention was held by adjournment from Saturday, June 2d, the constitutional day, when a sufficient quorum for business did not appear.

It was composed of two Presbyters, and Lay Delegates from five parishes.

The Convention was opened with Morning Prayer, conducted by the Rev. Robert Clay, Rector of Emmanuel Church, Newcastle, and St.

James's Church, Stanton; and an appropriate sermon and address by the Rev. Richard D. Hall, Rector of Trinity Church, Wilmington.

The Rev. Robert Clay was chosen Chairman, and Mr. George Read, jun. Secretary.

The Parochial Reports handed in according to the Canons, furnish the following aggregate:—Baptisms (adults 88, children 145, not specified 10) 248—Marriages 44—Burials 54—Communicants 200.

From the Treasurer's account it appears that his receipts, together with a former balance, were \$61 75 cents, out of which there had been paid for printing, and other expenses, \$36 54 cents, leaving a balance of \$25 21 cents.

The following gentlemen were elected delegates to the General Convention:—The Rev. Robert Clay, the Rev. Richard D. Hall; George Read, sen. John Cummins, J. Tenant, and Dr. Allan M'Lane.

The following gentlemen were elected the Standing Committee of the diocese:—The Rev. Robert Clay, the Rev. Richard D. Hall; George Read, jun. and John Rumsey.

*Resolved*, That the thanks of this Convention be, and they are hereby presented to the Rev. Mr. Hall, for his very excellent and appropriate sermon delivered before the Convention this morning.

On motion, the thanks of the Convention were given to the President and Secretary for their services.

*Resolved*, That the next annual Convention of this diocese be held at Dover, at the stated time, the first Saturday in June, 1822.

The Convention was closed with prayer, by the Rev. Purnell F. Smith, of Maryland.

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From the Christian Observer, for July, 1821.

*Bishop's College, Calcutta.*

THE Lord Bishop of Calcutta laid the foundation of the Calcutta Mission College on the 15th of last December. The company having assembled, his Lordship commenced with a prayer for a blessing on the work then to be taken in hand, and for divine guidance and



support to the professors, the students, the missionaries, and all who may in any way be connected with the institution; that they may severally be enabled to discharge their allotted duties, and especially be preserved from all heresies, and divisions, and party views; and that they may maintain an adherence to primitive truth and apostolical order, joined to holiness of life and unwearied labours of love, being the best evidence that God is with them, and the surest pledge of his blessing. Next followed a thanksgiving for the Christian zeal displayed in the present age; more especially for the labours of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; for his Majesty's most gracious letter, authorizing them to collect the contributions of the charitable throughout England; for the munificent aid received from other religious societies and public bodies; for the liberality of the supreme government of India; and for every manifestation of good-will to the work; praying that the same zeal and benevolence may be continued, and that the Almighty may raise up to the institution a long succession of benefactors, whose memory shall be blessed for ever. His Lordship next offered a prayer for the Church of England, in whose Christian zeal the institution has originated; for the King and Royal Family; for the Clergy, and the congregations committed to their charge; for the Honourable the East-India Company; for the Marquis of Hastings, and the members of council; for the judges, the magistracy, and other Europeans in India; that all of them may endeavour to advance the happiness of the natives; and that no habitual deviations from evangelical holiness, in those who profess the faith of Christ, may do dishonour to their holy calling; for all who may be called and sent to preach to the heathen; and, finally, for the persons then assembled, that a participation in such works of charity might tend to engage them more deeply and surely in the service of God. An elegant Latin inscription, engraved upon a brass plate, is deposited under the foundation stone. It pays a handsome tribute of acknow-

ledgment to the Society for Promoting Christian Knowledge, and the Church Missionary Society, for their munificent donations. The information of the grant voted by the Bible Society had probably not reached India. The plate being deposited, the first stone was laid by the Bishop, pronouncing—"In the name of the Father, the Son, and the Holy Ghost, one God blessed for ever, I lay this the foundation stone of the Episcopal Mission College of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, to be commonly called and known as Bishop's College, near Calcutta." His Lordship then proceeded—"O Father Almighty, through whose aid we have now commenced this work of charity, we bless thee that we have lived to this day. O prosper the work to its conclusion: and grant that so many of us as thy Providence may preserve to witness its solemn dedication, may join together in heart and in spirit in praising thy name, and in adoring thy mercy, and in supplicating thy favour to this house evermore: through Jesus Christ our Lord. Amen."

The assembly were then dismissed with the Bishop's blessing.

The college will consist of three piles of building in the plain Gothic style, disposed to a quadrangular form, the fourth side being open to the river. The principal pile will comprise a chapel to the east, divided by a tower from the hall and library on the west; and the wings, or side buildings, will form dwellings for the professors, with lecture-rooms and dormitories for the students. May the blessing of God rest upon the undertaking!

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From Blackwood's Edinburgh Magazine,  
for August, 1821.

*The Forgers.*

"LET us sit down on this stone seat," said my aged friend, the pastor, "and I will tell you a tale of tears, concerning the last inhabitants of yonder solitary house, just visible on the hill-side, through the gloom of those melancholy pines. Ten years have passed away since the terrible catastrophe of which I am about to speak: and I know not how it is, but methinks, whenever I come into this glen, there is something rueful in its silence, while the



common sounds of nature seem to my mind dirge-like and forlorn. Was not this very day bright and musical as we walked across all the other hills and valleys; but now a dim mist overspreads the sky, and, beautiful as this lonely place must in truth be, there is a want of life in the verdure and the flowers, as if they grew beneath the darkness of perpetual shadows."

As the old man was speaking, a female figure, bent with age and infirmity, came slowly up the bank below us with a pitcher in her hand, and when she reached a little well, dug out of a low rock all covered with moss and lichens, she seemed to fix her eyes upon it as in a dream, and gave a long, deep, broken sigh.

"The names of her husband and her only son, both dead, are chiselled by their own hands on a smooth stone within the arch of that fountain, and the childless widow at this moment sees nothing on the face of the earth but a few letters not yet overgrown with the creeping timestains. See! her pale lips are moving in prayer, and, old as she is, and long resigned in her utter hopelessness, the tears are not yet all shed or dried up within her broken heart—a few big drops are on her withered cheeks, but she feels them not, and is unconsciously weeping with eyes that old age has of itself enough bedimmed."

The figure remained motionless beside the well; and, though I knew not the history of the griefs that stood all embodied so mournfully before me, I felt that they must have been gathering together for many long years, and that such sighs as I had now heard came from the uttermost desolation of the human heart. At last she dipped her pitcher in the water, lifted her eyes to heaven, and, distinctly saying, "O Jesus, Son of God! whose blood was shed for sinners, be merciful to their souls!" she turned away from the scene of her sorrow, and, like one seen in a vision, disappeared.

"I have beheld the childless widow happy," said the pastor, "even her who sat alone, with none to comfort her, on a floor swept by the hand of death of all its blossoms. But her whom we have now seen I dare not call happy, even though she puts her trust in God and her Saviour. Her's is an affliction which faith itself cannot assuage. Yet religion may have softened even sighs like those, and, as you shall hear, it was religion that set her free from the horrid dreams of madness, and restored her to that comfort which is always found in the possession of a reasonable soul."

There was not a bee roaming near us, nor a bird singing in the solitary glen, when the old man gave me these hints of a melancholy tale. The sky was black and lowering, as it lay on the silent hills, and enclosed us from the far-off world, in a

sullen spot that was felt to be sacred unto sorrow. The figure which had come and gone with a sigh was the only dweller here; and I was prepared to hear a doleful history of one left alone to commune with a broken heart in the cheerless solitude of nature.

"That house, from whose chimneys no smoke has ascended for ten long years," continued my friend, "once showed its windows bright with cheerful fires; and her whom we now saw so wo-begone, I remember brought home a youthful bride, in all the beauty of her joy and innocence. Twenty years beheld her a wife and a mother, with all their most perfect happiness, and with some, too, of their inevitable griefs. Death passed not by her door without his victims, and, of five children, all but one died, in infancy, childhood, or blooming youth. But they died in nature's common decay—peaceful prayers were said around the bed of peace; and, when the flowers grew upon their graves, the mother's eyes could bear to look on them, as she passed on with an unaching heart into the house of God. All but one died—and better had it been if that one had never been born.

"Father, mother, and son, now come to man's estate, survived, and in the house there was peace. But suddenly poverty fell upon them. The dishonesty of a kinsman, of which I need not state the particulars, robbed them of their few hereditary fields, which now passed into the possession of a stranger. They, however, remained as tenants in the house which had been their own; and, for a while, father and son bore the change of fortune seemingly undismayed, and toiled as common labourers on the soil still dearly beloved. At the dawn of light they went out together, and at twilight they returned. But it seemed as if their industry was in vain. Year after year the old man's face became more deeply furrowed, and more seldom was he seen to smile; and his son's countenance, once bold and open, was now darkened with anger and dissatisfaction. They did not attend public worship so regularly as they used to do; when I met them in the fields, or visited them in their dwelling, they looked on me coldly, and with altered eyes; and I grieved to think how soon they both seemed to have forgotten the blessings Providence had so long permitted them to enjoy, and how sullenly they now struggled with its decrees. But something worse than poverty was now disturbing both their hearts.

"The unhappy old man had a brother who at this time died, leaving an only son, who had for many years abandoned his father's house, and of whom all tidings had long been lost. It was thought by many that he had died beyond seas; and none doubted, that, living or dead, he had been

disinherited by his stern and unrelenting parent. On the day after the funeral, the old man produced his brother's will, by which he became heir to all his property except an annuity to be paid to the natural heir, should he ever return. Some pitied the prodigal son who had been disinherited—some blamed the father—some envied the good fortune of those who had so ill borne adversity. But, in a short time, the death, the will, and the disinherited, were all forgotten, and the lost lands being redeemed, peace, comfort, and happiness were supposed again to be restored to the dwelling from which they had so long been banished.

"But it was not so. If the furrows on the old man's face were deep before, when he had to toil from morning to night, they seemed to have sunk into more ghastly trenches, now that the goodness of Providence had restored a gentle shelter to his declining years. When seen wandering through his fields at eventide, he looked not like the Patriarch musing tranquilly on the works and ways of God; and when my eyes met his during divine service, which he now again attended with scrupulous regularity, I sometimes thought they were suddenly averted in conscious guilt; or closed in hypocritical devotion. I scarcely know if I had any suspicions against him in my mind, or not; but his high bald head, thin silver hair, and countenance with its fine features so intelligent, had no longer the same solemn expression which they once possessed, and something dark and hidden seemed now to belong to them, which withstood his forced and unnatural smile. The son, who, in the days of their former prosperity, had been stained by no vice, and who, during their harder lot, had kept himself aloof from all his former companions, now became dissolute and profligate; nor did he meet with any reproof from a father whose heart would once have burst asunder at one act of wickedness in his beloved child.

"About three years after the death of his father, the disinherited son returned to his native parish. He had been a sailor on board various ships on foreign stations—but hearing by chance of his father's death, he came to claim his inheritance. Having heard on his arrival that his uncle had succeeded to the property, he came to me and told me, that the night before he left his home, his father stood by his bedside, kissed him, and said, that never more would he own such an undutiful son—but that he forgave him all his sins—at death would not defraud him of the pleasant fields that had so long belonged to his humble ancestors—and hoped to meet reconciled in heaven. 'My uncle is a villain,' said he, fiercely, 'and I will cast anchor on the green bank where I played

when a boy, even if I must first bring his gray head to the scaffold.'

"I accompanied him to the house of his uncle. It was a dreadful visit. The family had just sat down to their frugal mid-day meal; and the old man, though for some years he could have had little heart to pray, had just lifted up his hand to ask a blessing. Our shadows, as we entered the door, fell upon the table—and, turning his eyes, he beheld before him on the floor the man whom he fearfully hoped had been buried in the sea. His face was, indeed, at that moment, most unlike that of prayer, but he still held up his lean, shrivelled, trembling hand. 'Accursed hypocrite,' cried the fierce mariner, 'dost thou call down the blessing of God on a meal won basely from the orphan? But, lo! God, whom thou hast blasphemed, has sent me from the distant isles of the ocean, to bring thy white head into the hangman's hands!'

"For a moment all was silent—then a loud stifled gasping was heard, and she whom you saw a little while ago, rose shrieking from her seat, and fell down on her knees at the sailor's feet. The terror of that unforgiven crime, now first revealed to her knowledge, struck her down to the floor. She fixed her bloodless face on his before whom she knelt—but she spoke not a single word. There was a sound in her convulsed throat like the death-rattle. 'I forged the will,' said the son, advancing towards his cousin with a firm step, 'my father could not—I alone am guilty—I alone must die.' The wife soon recovered the power of speech, but it was so unlike her usual voice, that I scarcely thought, at first, the sound proceeded from her white quivering lips. 'As you hope for mercy at the great judgment day, let the old man make his escape—hush, hush, hush—till in a few days he has sailed away in the hold of some ship to America. You surely will not hang an old gray-headed man of three-score and ten years!'

"The sailor stood silent and frowning. There seemed neither pity nor cruelty in his face; he felt himself injured; and looked resolved to right himself, happen what would. 'I say he has forged my father's will. As to escaping, let him escape if he can. I do not wish to hang him; though I have seen better men run up to the fore-yard arm before now, for only asking their own. But no more kneeling, woman.—Holla! where is the old man gone?'

"We all looked ghastly around, and the wretched wife and mother, springing to her feet, rushed out of the house. We followed, one and all. The door of the stable was open, and the mother and son entering, loud shrieks were heard. The miserable old man had slunk out of the room unob-



served during the passion that had struck all our souls, and had endeavoured to commit suicide. His own son cut him down, as he hung suspended from a rafter, in that squalid place, and, carrying him in his arms, laid him down upon the green bank in front of the house. There he lay with his livid face, and blood-shot protruded eyes, till, in a few minutes, he raised himself up, and fixed them upon his wife, who, soon recovering from a fainting fit, came shrieking from the mire in which she had fallen down. "Poor people!" said the sailor with a gasping voice, "you have suffered enough for your crime. Fear nothing; the worst is now past; and rather would I sail the seas twenty years longer, than add another pang to that old man's heart. Let us be kind to the old man."

"But it seemed as if a raven had croaked the direful secret all over the remotest places among the hills; for, in an hour, people came flocking in from all quarters, and it was seen, that concealment or escape was no longer possible, and that father and son were destined to die together a felon's death."

Here the pastor's voice ceased; and I had heard enough to understand the long deep sigh that had come moaning from that bowed-down figure beside the solitary well. "That was the last work done by the father and son, and finished the day before the fatal discovery of their guilt. It had probably been engaged in as a sort of amusement to beguile their unhappy minds of ever-anxious thoughts, or perhaps as a solitary occupation, at which they could unburden their guilt to one another undisturbed. Here, no doubt, in silence and solitude, they often felt remorse, perhaps penitence. They chiselled out their names on that slab, as you perceive; and hither, as duly as the morning and evening shadows, comes the ghost, whom we beheld, and, after a prayer for the souls of them so tenderly beloved in their innocence, and doubtless even more tenderly beloved in their guilt and in their graves, she carries to her lonely hut the water that helps to preserve her hopeless life, from the well dug by dearest hands, now mouldered away, both flesh and bone, into the dust."

After a moment's silence the old man continued—for he saw that I longed to hear the details of that dreadful catastrophe, and his own soul seemed likewise desirous of renewing its grief—"The prisoners were condemned. Hope there was none. It was known, from the moment of the verdict—guilty—that they would be executed. Petitions were, indeed, signed by many, many thousands; but it was all in vain—and the father and the son had to prepare themselves for death.

"About a week after condemnation I

visited them in their cell. God forbid I should say that they were resigned. Human nature could not resign itself to such a doom; and I found the old man pacing up and down the stone floor, in his clanking chains, with hurried steps, and a countenance of unspeakable horror. The son was lying on his face upon his bed of straw, and had not lifted up his head, as the massy bolts were withdrawn, and the door creaked sullenly on its hinges. The father fixed his eyes upon me for some time, as if I had been a stranger intruding upon his misery; and, as soon as he knew me, shut them with a deep groan, and pointed to his son. 'I have murdered William—I have brought my only son to the scaffold, and I am doomed to hell!' I gently called on the youth by name, but he was insensible—he was lying in a fit. 'I fear he will awake out of that fit,' cried the old man with a broken voice. 'They have come upon him every day since our condemnation, and sometimes during the night. It is not fear for himself that brings them on—for my boy, though guilty, is brave—but he continues looking on my face for hours, till at last he seems to lose all sense, and falls down in strong convulsions, often upon the stone floor, till he is all covered with blood.' The old man then went up to his son, knelt down, and, putting aside the thick clustering hair from his forehead, continued kissing him for some minutes, with deep sobs, but eyes dry as dust.

"But why should I recall to my remembrance, or describe to you, every hour of anguish that I witnessed in that cell. For several weeks it was all agony and despair—the Bible lay unheeded before their ghastly eyes—and for them there was no consolation. The old man's soul was filled but with one thought—that he had deluded his son into sin, death, and eternal punishment. He never slept; but visions, terrible as those of sleep, seemed often to pass before him, till I have seen the gray hairs bristle horribly over his temples, and big drops of sweat plash down upon the floor. I sometimes thought that they would both die before the day of execution; but their mortal sorrows, though they sadly changed both face and frame, seemed at last to give a horrible energy to life, and every morning that I visited them, they were stronger, and more broadly awake in the chill silence of their lonesome prison-house.

"I know not how a deep change was at last wrought upon their souls, but two days before that of execution, on entering their cell, I found them sitting calm and composed by each other's side, with the Bible open before them. Their faces, though pale and haggard, had lost that glare of misery, that so long had shone about their restless and wandering eyes, and they looked like men recovering from a long and



painful sickness. I almost thought I saw something like a faint smile of hope.—‘God has been merciful unto us,’ said the father, with a calm voice. ‘I must not think that he has forgiven my sins, but he has enabled me to look on my poor son’s face—to kiss him—to fold him in my arms—to pray for him—to fall asleep with him in my bosom, as I used often to do in the days of his boyhood, when, during the heat of mid-day, I rested from labour below the trees of my own farm. We have found resignation at last, and are prepared to die.’

“There were no transports of deluded enthusiasm in the souls of these unhappy men. They had never doubted the truth of revealed religion, although they had fatally disregarded its precepts; and now that remorse had given way to penitence, and nature had become reconciled to the thought of inevitable death, the light that had been darkened, but never extinguished in their hearts, rose up anew; and knowing that their souls were immortal, they humbly put their faith in the mercy of their Creator and their Redeemer.

“It was during that resigned and serene hour, that the old man ventured to ask for the mother of his poor unhappy boy. I told him the truth calmly, and calmly he heard it all. On the day of his condemnation, she had been deprived of her reason, and, in the house of a kind friend, whose name he blessed, now remained in merciful ignorance of all that had befallen, believing herself, indeed, to be a motherless widow, but one who had long ago lost her husband, and all her children, in the ordinary course of nature. At this recital his soul was satisfied. The son said nothing, but wept long and bitterly.

“The day of execution came at last.—The great city lay still as on the morning of the Sabbath day; and all the ordinary business of life seemed, by one consent of the many thousand hearts beating there, to be suspended. But as the hours advanced, the frequent tread of feet was heard in every avenue; the streets began to fill with pale, anxious, and impatient faces; and many eyes were turned to the dials on the steeples, watching the silent progress of the finger of time, till it should reach the point at which the curtain was to be drawn up from before a most mournful tragedy.

“The hour was faintly heard through the thick prison walls by us, who were together for the last time in the condemned cell. I had administered to them the most awful rite of our religion, and father and son sat together as silent as death. The door of the dungeon opened, and several persons came in. One of them, who had a shrivelled bloodless face, and small red gray eyes, an old man, feeble and tottering, but cruel in his decrepitude, laid hold

of the son with his palsied fingers, and began to pinion his arms with a cord. No resistance was offered; but, straight and untrembling, stood that tall and beautiful youth, while the fiend bound him for execution. At this mournful sight, how could I bear to look on his father’s face? Yet thither were mine eyes impelled by the agony that afflicted my commiserating soul. During that hideous gaze, he was insensible of the executioner’s approach towards himself; and all the time that the cords were encircling his own arms, he felt them not—he saw nothing but his son standing at last before him, ready for the scaffold.

“I darkly recollect a long dark vaulted passage, and the echoing tread of footsteps till all at once we stood in a crowded hall, with a thousand eyes fixed on these two miserable men. How unlike were they to all beside! They sat down together within the shadow of death. Prayers were said, and a psalm was sung, in which their voices were heard to join, with tones that wrung out tears from the hardest or the most careless heart. Often had I heard those voices singing in my own peaceful church, before evil had disturbed, or misery broken them—but the last word of the psalm was sung, and the hour of their departure was come.

“They stood at last upon the scaffold. That long street, that seemed to stretch away interminably from the old prison-house, was paved with uncovered heads, for the moment these ghosts appeared, that mighty crowd felt reverence for human nature so terribly tried, and prayers and blessings, passionately ejaculated, or convulsively stifled, went hovering over all the multitude, as if they feared some great calamity to themselves, and felt standing on the first tremor of an earthquake.

“It was a most beautiful summer’s day on which they were led out to die; and, as the old man raised his eyes, for the last time, to the sky, the clouds lay motionless on that blue translucent arch, and the sun shone joyously over the magnificent heavens. It seemed a day made for happiness or for mercy. But no pardon dropt down from these smiling skies, and the vast multitude were not to be denied the troubled feast of death. Many who now stood there wished they had been in the heart of some far-off wood or glen—there was shrieking and fainting, not only among maids, and wives, and matrons, who had come there in the mystery of their hearts, but men fell down in their strength—for it was an overwhelming thing to behold a father and his only son now haltered for a shameful death. ‘Is my father with me on the scaffold?—give me his hand, for I see him not.’ I joined their hands together, and at that moment the great bell in the Cathedral tolled, but

am convinced neither of them heard the sound. For a moment there seemed to be no such thing as sound in the world—and then all at once the multitude heaved like the sea, and uttered a wild yelling shriek. Their souls were in eternity—and I fear not to say, not an eternity of grief."

#### *Protestant Episcopal Church in Ohio.*

THE attention of the friends of religion, and particularly of the Protestant Episcopal Church, is solicited to the following documents.

*New-York, October 20, 1821.*

I am so deeply impressed with the want of missionary labours in this diocese, particularly in those new settlements where there are many individuals and congregations who are desirous, but unable to procure the services of our Church, that I have uniformly thought it was the duty of the Episcopalians of this state to confine their bounty within its limits. But I feel it impossible to resist the affecting and forcible appeal from the diocese of Ohio, the distressed condition of which, as detailed in the annexed interesting documents, will, I trust, excite the sympathy and benevolence of the friends of religion and of the Protestant Episcopal Church.

JOHN HENRY HOBART, *Bishop of the Protestant Episcopal Church in the State of New-York.*

To the Right Reverend the Bishops of the Protestant Episcopal Church in the United States of America—

*Their Friend and Brother, the Bishop of the Diocese of Ohio, sendeth greeting:—*

RIGHT REVEREND AND DEAR BRETHREN,

I address you on a subject of no common interest; it is that of the prosperity, and, perhaps, the existence of our Church in the state of Ohio, and in the country generally west of the Alleghany mountains.

That it is now my duty to address you I am persuaded by a consideration of my pastoral vows, and by referring to the commendatory resolution of the last Convention of the diocese over which divine Providence has placed me.

The latter is in the words following:—

"Whereas there are many vacant congregations of the Church in this state which are unable to support ministers, and numerous members of our communion, scattered over an extensive country, destitute of the ministrations of the word and sacraments; therefore,

"*Resolved*, by this Convention, That the Right Rev. the Bishop be requested to prepare and transmit, to the Bishops of the respective dioceses in the United States, an address, setting forth the great necessities of the Church within the dio-

cess of Ohio: and soliciting their aid and assistance in procuring Missionaries to reside therein.

"*Resolved further*, That, should a Missionary Society be organized upon the plan proposed by this Convention, the Bishop is respectfully requested to communicate the fact and object of such Society to the several Bishops of the United States, and request their aid in furthering and promoting the object thereof, in such manner as shall be deemed most expedient."

In compliance with the latter of the above resolutions, I beg leave to state, that the Missionary Society therein named was formed by the members of our Convention during their last session; and, that it meets with the hearty approbation and best endeavours of all the diocese, so far as we have as yet been able to learn. The object of this Society, as may be seen by perusing their Constitution, inserted on the Journals of the Convention, is to concentrate the means of our own scattered people in one united effort; thereby manifesting that we are not wanting in our own exertions, however feeble, to found and build up the Church of God among us.

It is also the object of the Society, by constituting a Treasury under the guardianship and good faith of the whole diocese, to give a pledge that the donations made from abroad will be applied in the best manner possible, and that by persons on the spot, who know the necessities of our people, and the means of effecting the most good.

To fulfil the former of these resolutions, I have now, Right Reverend Brethren, to lay before you our condition, our necessities, our fears, our hopes, and our prayers.

The Map of Ohio will show you the extent of our charge. Our extreme parishes, as those of Cincinnati and Ashtabula, are distant, each from the other, rising three hundred miles. In other directions their distance is not much less. On this vast surface our settlements are thinly scattered; and among these settlements are mingled the members of our primitive Church. Having emigrated from places where the pleasant things of our Zion were freely and in abundance ministered, they remember their past enjoyments as hungry persons think on their former feasts of plenty. They are, both from reading and experience, too well informed to enjoy the crude things of modern date which are offered to them in place of their former delights; and they are too pious not to hope, trust, and believe that they shall have the good things of the Gospel Kingdom extended to them. In this situation they sit, like the captive Israelites by the muddy waters of Euphrates' stream, waiting, with sighs and tears, for redemption to the Church of God; for that



blessed time when the word and sacraments can, with any thing like constancy, be ministered among them. Besides innumerable individuals dispersed throughout our state, there are forty-eight places, containing our little flock, mostly in circumstances similar to the above. These I have hitherto visited once a year. I have witnessed their joy at meeting, and their grief at parting. Their passionate inquiries, prompted by their love of Zion, and especially by the danger of the rising generation's being enticed every day from her order and beauty into the paths of sin, schism, and infidelity; their passionate inquiries for some prospects of relief in the enjoyment of faithful Missionaries, almost every where repeated, have sunk deep into my heart, and caused my tears to mingle with theirs. "While all others," say they, "enjoy these blessings, why are we deprived of them? Has that Church, which we deem emphatically primitive, no zeal to assist their distressed brethren in the wilderness; while all others, of modern date, compass sea and land to make proselytes?"

Our parishes and places of holding divine service are mostly distant from each other from fifteen to sixty miles; and the amount of parochial services is hardly so much as of five clergymen to supply them all. Though these are faithful, I fear, beyond their strength, yet what are they among so many congregations, and at such distances? To keep, from Ecclesiastical extinction, the little flocks already formed, they have, in many instances, encompassed so great a field of duty that, before they have finished their circuit, their former labours are no more seen; their fences against error are thrown down, the weeds of sin are grown, and their whole ground is laid waste. Too often have I witnessed this with mine own eyes—too often have I seen the lambs of the fold devoured, because a shepherd was too far distant to hear their cries. What must be my feelings under such circumstances, the beatings of your own bosoms, as you read this, can best express.

In doing the duty above alluded to, I have found the labours of a Missionary inseparable from those of the Episcopate; and, to a person of my age, this assemblage of fatigue is more than can be borne. Incessant speaking in private as well as in public, in teaching the rudiments of Christianity to the young, in explaining and defending the first principles of our religion to the ignorant opposer, have already much impaired my voice and my general health; and, should this state of things continue, to all human view, my strength will soon be brought down in my journey, and my days will be shortened.

So circumstanced, where can I, under divine Providence, look for aid in the ar-

duous work assigned me, but to you, my Brethren in the Lord? Think not, I entreat you, that I do this without due consideration. By what is in print I am apprised of your wants among your own flocks. I see the need you have to apply your own resources at home. But wants as well as riches are relative. They are small or great only by comparison. A family may be in want, and charity should begin at home; but if a neighbour be dying for want of relief, who can refuse that relief and be innocent?

This, in the eyes of all reflecting persons, is our case. Our parishes and people are too dismembered and too poor to maintain qualified ministers of the word and sacraments. They have made their efforts according to their utmost ability, and they find all is insufficient. Should they be suffered to fail in this diocese, what will remain of the Church in the west? They will soon disperse. No funds—no clergy—and soon no people. Thus, even should prosperous days return, there will be no foundation on which to build a future superstructure.

Seeing so little hopes of fostering our little flocks which we had formed in the wilderness, even the clergy we had, some of them, began to think of removing to more flourishing regions, and leaving the rest to mourn out their days in useless efforts and hopeless solitude. But the Lord hitherto hath helped. Their faith in the expected relief, which this instrument implores, has as yet bore up their spirits.—"We will make this last effort, say we, and God in his mercy will smile upon us. This shall occupy our nightly dream and daily prayer. The fathers of our common Church, the chief labourers in Christ's vineyard, will not suffer this rose in the west, which God's own right hand hath planted, to be blasted in its bud, its beauty to fade thus untimely, and its fragrance to cease from us for ever. They will, under God, send forth labourers, faithful ministers; they will incite their people to give liberally of their abundance; and we yet shall see the prosperity of our beloved Zion."

*Right Reverend Brethren,*

I have now, surrounded by my manifold cares, finished my address to you on this, of all others dwelt upon through my whole life, the most important and momentous subject; and thus, according to my weak ability, have done my duty. With prayers the most sincere, I commit the event of it to the wisdom, the goodness and mercy of him who, to found and erect a Kingdom here on earth, shed his precious blood for us. Whatever this event may be, whether prosperous or adverse, I humbly implore his divine grace to make me submissive to his holy will and pleasure.

The person who is the bearer of this to



your hands is my son, the Rev. Philander Chase, jun. in the holy order of Deacons: the same, as by his papers he will show, is duly authorized to confer with you on the subject of this address, to receive your directions, and, if permitted, to collect and be the bearer of charitable contributions to the Missionary Society of the Protestant Episcopal Church of the Diocese of Ohio.

PHILANDER CHASE, *Bishop of  
the Protestant Episcopal Church  
in the State of Ohio.*

Worthington, Ohio, September 21, 1821.

*Letter from the Rev. Philander Chase, jun.  
to the Right Rev. Bishop Hobart.*

Right Reverend and dear Sir,

I enclose you the letter from the Bishop of Ohio, in the name of the Church throughout the western country. I can add nothing to the detail of this communication but my fervent prayer to our common Father, that the relief it implores may be afforded. It was not, you must have perceived, our intention to have made this application to you at the meeting of your Diocesan Convention, when the cares of your own flock press so heavily upon your attention. But having arrived in this city, ignorant that the Convention was to meet at this season, you will excuse me for wishing to be *speeded on my way*, considering the distance I have yet to travel—in going to the north and east before the winter—and the very infirm state of my health.

With regard to soliciting aid within your diocese, suffer me to beg that you will consider us, not as the "*Diocese of Ohio*," but as a portion, and a suffering portion, of the Church of God; and, although we do not pretend to have equal claims upon your notice with your own spiritual children, yet we think our wants entitle us to freedom in soliciting relief from our brethren in Christ.

It would be my highest warrant and sure pledge of success, to obtain your recommendation and assistance in prosecuting the work before me; yet, if from any cause that be impossible, grant, I beg you, dear Sir, your *permission*, without which, as a stranger, I can do nothing, *permission* to address our brethren of your diocese for means to relieve our great necessities.

I cannot but know, by what I have already learned from yourself in conversation, and from the perusal of your public journals, how great are the wants of your own people. But still, while I fully appreciate these, I have had cause to see, this week, how flourishing and numerous a body you are. I see you already a "name and a praise" among the sister churches. The wants of your vine (pardon the comparison) lie at the extremities of the branch, which the strength of the soil, vigour of the root, and the diligence of

the husbandmen, can soon overcome. Our need of nourishment and supply is at the root; where, if we fail, all our future efforts will be hopeless and unavailing; but where, if supply be now, though in a small degree, afforded, it will bring forth, in due season, its thirty, sixty, and hundred fold.

Although I may be *importunate*, I beg I may not be considered *obtrusive* in this communication.

With great respect, I am,  
Right Rev. Sir, your's, &c.

PHILANDER CHASE, jun.

Thursday, October 18, 1821.

### *Theological Seminary of the Protestant Episcopal Church in the United States.*

It is believed that never, since the final organization of the American Church, has a question occupied her counsels, of greater interest and importance than the measures adopted in the late Special General Convention. The subjoined Constitution of the Theological Seminary shows to what we allude. It is well known to our readers that there was danger that the munificent bequest of the late Jacob Sherred, Esq. of this city, would give rise to a difference of opinion as to what institution should, of right, enjoy his bounty; and that this difference might lead to circumstances very painful to the friends of the Church, however, in their estimation, unavoidable.

In anticipation of this possibility, the Bishop of New-York brought the subject before the last Convention of his diocese, in his official address to that body. Although, as he was fully warranted, he took the ground of the exclusive right of the New-York Seminary to the legacy of Mr. Sherred; yet, from regard to the dignity, unity, and harmony of the Church at large, he urged the propriety of a readiness on the part of the Church of New-York, to meet and co-operate with any disposition to compromise, on correct principles, which might be evinced in the then approaching General Convention. The Bishop's advice on this subject concluded in the following words:—

"Under these circumstances, it would appear advisable for this Convention to adopt such measures as may admit of a union between the two schools, on prin-

ciples which will secure all the essential arrangements with regard to our theological schools, and the just influence of those parts of the Church who may contribute to the general institution, in its concerns."

The Convention, consisting of about 130 clerical and lay members, entirely concurring in the sentiments expressed by the Bishop, passed, with hardly a dissenting voice, the following resolution:—

"*Resolved*, That this Convention will concur in any proper plan for consolidating the said seminary with any seminary, for the like purpose, which the General Convention may, in its wisdom, see fit to establish, and permanently fix, within this diocese, all the essential provisions and regulations of the seminary now established, under the authority of the Convention of this State, being preserved, and a just influence in the management and controul of the general institution being secured to each diocese within which contributions may be obtained, or donations made towards its funds. Provided that the terms of such consolidation be approved by the Bishop of this diocese, and the clerical and lay deputies from the Convention of the Church in this State, to the approaching Special General Convention of the Protestant Episcopal Church in the United States; and that those terms be submitted to, and also approved by the Trustees of the Protestant Episcopal Theological Education Society in the State of New-York, or the Board of Managers acting under their authority."

Actuated by the same desire that Mr. Sherred's legacy should be so enjoyed as most effectually to promote the general interests and harmony of the Church, the Managers of the Protestant Episcopal Theological Education Society in the State of New-York, appointed three of their number to be present at Philadelphia during the session of the General Convention, as the agents of that body, with power to concur in any plan for consolidating the two schools, conformable to the resolutions of the Convention.

A corresponding disposition to union and compromise was found to exist in

the General Convention—nearly as large, and quite as respectable as ever assembled—as will appear by the subjoined article from the New-York Evening Post:—

"As Episcopalians must be supposed to be much interested with respect to the Theological Seminary, we are requested to publish the Constitution, and to make the following statement. The subject was referred, in the late General Convention of the Church, to a joint committee, consisting of Bishop Hobart, of New-York, and Bishop Kemp, of Maryland, on the part of the House of Bishops; and the Rev. Dr. Wharton, of New-Jersey, the Rev. Mr. Burhans, of Connecticut, the Rev. Mr. Butler, of New-York, the Rev. Dr. Gadsden, of South-Carolina, and Messrs. Duncan Cameron, of North-Carolina, Richard Harison, of New-York, and Alexander Jones, of Rhode-Island. It is understood, that in the committee a plan for consolidating the General Seminary at New-Haven with that of New-York, with a draft of a Constitution, was proposed on the part of the New-York Seminary, and was adopted by the committee, with the exception of one or two important points. The advocates of the New-York Seminary were desirous of the representation in the Board of Trustees being regulated according to the amount of contributions in every diocese, in preference to a mode advocated by others, of a representation according to the number of clergymen only; but the union of these two modes was at last adopted in the spirit of compromise. This same spirit which influenced the committee, directed the proceedings of the Convention. The Constitution reported by the committee was adopted without alteration by the Convention—unanimously by the House of Bishops—and with very few dissenting voices, by the House of Clerical and Lay Deputies. This happy result was very much promoted in the latter body, by the exertions of Duncan Cameron, Esq. of North-Carolina. It is due to the advocates of the General Seminary, and particularly to those interested in its continuance at New-Haven, to state, that they displayed a very honourable

spirit of conciliation and compromise. Indeed, this spirit was general throughout the Convention: and thus a subject which has for some time agitated Episcopalians generally, has been happily settled on a basis that promises to secure the peace and unity of the Church, and to advance the great interests of theological learning. The unanimity which animated the Convention, it is hoped, will pervade the Board of Trustees, as well as Episcopalians in general, and lead them to co-operate, with their exertions and contributions, in the great work of raising for the Church a pious and learned ministry."

The feeling of general satisfaction and harmony occasioned by this happy termination of a subject on which all looked with great, and many with painful anxiety, was rendered still stronger and more grateful by the deep interest and high gratification which the occasion inspired in the mind of the venerable and beloved senior Bishop. When the House of Bishops joined the House of Deputies, for the purpose of closing the Convention, as usual, with devotional exercises, he, of course, conducted the prayers. Having completed them, he rose, and, entirely unexpectedly to the members of both Houses, read, in a tone and manner evincing the deepest feeling on his part, the subjoined address. The effect on the Convention cannot be described. To that produced by the venerable dignity of person which characterizes this prelate, was added all that could arise from his high standing in the Church—from the circumstance of all the Bishops present, and, indeed, all in the country, having received consecration, and some of them admission to the lower orders, from his hands—from his having been an active and influential member of every Convention of the Church, and largely instrumental in securing, in its whole progress towards complete organization, its present primitive and evangelical character—and from his having so long survived all his early associates in the Episcopacy, and attained to that period of life which brings to mind, with rapidly increasing force, the affecting truth that each meet-

ing with him on the concerns of the Church, may be the last.

The address, at the unanimous request of the House of Clerical and Lay Deputies, is entered on their Journal, and is in the following words:—

*Brethren of this Convention,*

I take the liberty of giving vent to the feeling which possesses me, at the conclusion of our session.

I have attended all the meetings of the General Conventions from the beginning of our organization. On some of those occasions, we assembled with apprehensions in the minds of many judicious men who had the interests of the Church at heart, that the deliberations would be disturbed by angry passions, and end in disunion. In every instance, the reverse was the issue; which led me to hope, that there was in this matter a verifying of the promise of the great Head of the Church, of being with us to the end of the world.

The reason of this call of your attention to the fact stated, is the harmony with which we are concluding the present session; after having met with diversity of sentiment on some important points; on which, in consequence of mutual concession, and the merging of local attachments in the great object of general good, we are now separating with confirmed zeal for the great cause in which we are engaged; to be followed, it is to be hoped, by renewed endeavours for its advancement, each of us in his proper sphere.

With this prospect before me, I invite you to lift your hearts and your voices in singing to the praise and glory of God, a psalm appropriate to the occasion.

The Bishop then gave out the 133d Psalm, which having been sung by the Convention, he pronounced the blessing.

*Constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States of America.*

I. The Theological Seminary of the Protestant Episcopal Church in the United States of America shall be permanently established in the State of New-York. The Trustees of the said Seminary shall have power, from time to time, to establish one or more branch schools in the State of New-York, or elsewhere, to be under the superintendence and controul of the said Trustees.

II. The management of the said Seminary



shall be vested in a Board of Trustees, who shall have power to constitute professorships, and to appoint the professors, and to prescribe the course of study in the respective schools, and to make rules, and regulations, and statutes for the government thereof; and, generally, to take such measures as they may deem necessary to its prosperity: provided, that such rules and regulations, and course of study, and measures, be not repugnant to the Constitution and Canons of the Church, and to the course of study for candidates for orders which is or may be established by the House of Bishops. The Bishops, in their individual and collective capacity, shall be visitors of the Seminary, and shall see that the course of instruction and discipline be conducted agreeably to the foregoing provision. The Trustees shall make report to every General Convention of their proceedings, and of the state of the Seminary.

III. The Board of Trustees shall be permanently constituted as follows:—The Bishops of the Church shall be, *ex officio*, members of the Board. Every diocese shall be entitled to one trustee, and one additional trustee for every eight clergymen in the same; and to one additional trustee for every two thousand dollars of monies in any way given or contributed in the same, to the funds of the Seminary, until the sum amounts to ten thousand dollars; and one additional trustee for every ten thousand dollars of contributions and donations, as aforesaid, exceeding that sum. The trustees shall be resident in the dioceses for which they are appointed. They shall be nominated by the diocesan Conventions respectively, to every stated General Convention, who may confirm or reject such nominations. The senior Bishop present shall preside at every meeting of the Board of Trustees. And whenever demanded by a majority of the Bishops present, or a majority of the clerical and lay trustees present, the concurrence of a majority of the Bishops present, and a majority of the clerical and lay trustees present, shall be necessary to any act of the Board—eleven trustees shall constitute a quorum. The trustees shall continue in office until their successors are appointed. In the interval between the stated meetings of the General Convention, the Board shall have power to supply all vacancies from the dioceses respectively in which they may have occurred.

IV. For the present, and until the next General Convention, the Board of Trustees shall consist of the Bishops of the Church, and of the twenty-four Trustees of the Theological Seminary, heretofore established by the General Convention, and of fourteen Trustees chosen by the Managers of the Protestant Episcopal Theological Education Society in the State of New-York. These trustees shall exercise the powers of the permanent Board, as detailed in the foregoing article, and agreeably to the provisions thereof.

The Board of Trustees shall always meet in the diocese where the Seminary is established, at such stated periods as they may determine; and special meetings may be called by the Bishop of the said diocese, and shall be called by him at the requisition of a majority of the Bishops.

V. The Professors of the General Theological Seminary, heretofore established by the General Convention, and the Professors in the Theological Seminary in the diocese of New-

York, shall be Professors in the General Theological Seminary hereby established in that diocese.

The Board of Trustees shall have power to remove professors and other officers; but no professor shall be removed from office, except at a special meeting of the Board called to consider the same; nor unless notice of an intended motion for such removal, and of the grounds thereof, shall have been given at a previous meeting of the Board. The nomination of professors shall be made at one meeting of the Board of Trustees, and acted upon at a subsequent meeting; due notice being given of the object of the said meeting to every member of the Board.

VI. The funds and other property and claims to funds and property of the General Theological Seminary, heretofore established by the General Convention, shall be vested in, and transferred to the General Seminary hereby established, as soon as an act of the Board of Managers, or the Protestant Episcopal Theological Education Society in the State of New-York, shall vest in, and transfer to the same Seminary, all their funds and other property, and claims to funds and property. And all engagements and responsibilities entered into, or assumed by either of the said institutions, for the purpose of their foundation, consistent with other provisions of this Constitution, shall be considered as binding upon the General Seminary so established within the State of New-York.

VII. This Constitution shall be unalterable, except by a concurrent vote of the Board of Trustees, and of the General Convention.

#### *Episcopal Acts.*

On Sunday the 28th of October, 1821, a building, procured and finished by the liberality of the wardens and vestry for a parish church, in St. Mark's, Clarendon, South-Carolina, was consecrated by the Right Rev. Bishop Bowen, assisted by the Rev. Mr. De Laveaux, the Rev. Mr. Folker, and the Rev. Mr. Chanler, minister of the parish. A sermon, suited to the occasion, was delivered by the Bishop, who also administered the holy rite of confirmation. And, on Monday, the 29th, after morning prayer, read by the Rev. Mr. De Laveaux, and a sermon by the Bishop, the Rev. John White Chanler was admitted to the holy order of Priests.—As a tribute to the zeal of the vestry, upon whom the whole support of the church devolves, it is mentioned, that, after a long interval of desolation, from the revolution, when the original parish church was burnt by the British, to the erection of the present building into a neat and commodious place of worship, in 1819, when their present pastor first visited them as a missionary, with signal enterprise they commenced and finished this temple to the most high God in less than six weeks. Immediately after the completion of the church, the present rector received an official call from this, in conjunction with the lower St. Mark's congregation, to be their spiritual shepherd.

On the 23d Sunday after Trinity, Nov. 25, 1821, the Right Rev. Bishop Hobart held an ordination in St. John's chapel, in this city, and admitted Mr. Algernon S. Tollister to the holy order of deacons. Morning prayer was conducted by the Rev. Stephen Jewett, of Connecticut, and an appropriate sermon preached by the Bishop.

## Obituary Notices.

Departed this life, on Friday, November 9, 1821, WILLIAM IRVING, Esq. The death of this estimable man has been deeply and generally felt in our community. Mr. Irving united with the toils and distractions of business, a love of letters, which raised him far above the intellectual standard of his profession, even in a country where the merchant is often tinctured with the taste and refinement of the scholar, and introduced him to an honourable station in public life. He did not merely give to reading those weary moments which call for some light and diverting occupation, but went to it frequently and systematically, with a fresh and vigorous mind, and an appetite for improvement. Besides a familiar and extensive acquaintance with the best writers in our own language, he was skilled in several of the modern tongues; and he blended these studies with his other avocations rather from a fondness for literature, than from an ambition to display his acquirements. For though the easy and elevated tone of his conversation might have indicated his liberal pursuits, yet they were never betrayed by vanity. With a heart naturally disposed to every kindly feeling, and softened and refined by the influence of religion, a cheerful temper, a playful imagination, and a love of the retired joys of social life, he was interesting in every company, but the ornament and delight of the particular circle in which he moved.

A pious education had early impressed him with reverence for the truths and precepts of the Gospel; but brought up with peculiar strictness under a system which did not seem to win his affections in youth, nor to approve itself to his understanding in riper years, he entered the Church late in life, in the bosom and communion of which he died. It was a favourite topic with him to descend on the mild and engaging views under which Christianity was here exhibited; and the more he became acquainted with a standard of faith which harmonizes Scripture with our reason and feelings, and with the beauty and propriety of our impressive ritual, the more did he enter into the spirit of religion, and feel its persuasive and controlling power. Amidst the success of his worldly plans, and the best of earthly enjoyments, he declared that he found a void in his heart, which God alone could fill: he showed an increasing concern for the things which belonged to his peace; and finally, at the altar, consecrated his body and soul to the service of his Creator and Redeemer. Shortly after, his health, which had been for some time declining, received a more sensible shock, and he sunk by the easiest and gentlest decay, till at length his feeble tabernacle giving way, *the dust returned unto dust, and the spirit to God who gave it.* It was a delightful thing to see with what patience he bore his lingering illness; with what resignation he yielded to the Divine will whilst the case was doubtful; and with what composure he looked forward to the issue when it was certain. In a complaint so apt to encourage delusive hopes, he was never elated, but kept himself in a state of constant readiness for any event which Providence might prepare. He believed that his merciful Father would order all things well for him. He trusted for salvation in the merits of his Redeemer. And he had those sweet and quiet consolations, that calm assurance of present favour, and stedfast hope of future glory, which

the Comforter alone can inspire. His body was almost as free from pain, as his mind from agitation. The progress of disease was marked only by weakness and emaciation, without violence or deformity. And excepting the transient flush which crossed him from some pious emotion, or the bright and animated expression of some kindling hope, his countenance was habitually serene and undisturbed. But towards the close his sufferings increased, he longed for his departure, and his last words were, *Come, Lord, come.*

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Died, lately, in Pennsylvania, the Rev. *Slator Clay*, rector of St. James's, Perkiomen, and St. Peter's, Great Valley; for more than thirty years a presbyter of that diocese.

Also, in Virginia, the Rev. *Alexander Balmain*, D.D. of Frederick parish, Winchester county; one of the oldest presbyters of that diocese.

## Remains of Major Andre.

THE fate of the unfortunate Major Andre, whose case excited so universal a sympathy during the revolutionary war, is known to most of our readers. For the information of such of them as may not recollect his case, it will be sufficient to state, that Major Andre was an accomplished and brave youth, sustaining the office of adjutant-general of the British forces under Sir Henry Clinton; that in the summer of 1780 he was employed to conduct a confidential correspondence with General Arnold, then in charge of the important works at West-Point; that after a conference with that officer, he was sent on his way by land to the British lines, and was captured at Tarry-Town; whence he was conveyed to the head-quarters of the American army; was tried by a board of general officers, and adjudged to suffer death; which sentence was put in execution in October, 1780, at Tappan, in Rockland county, in this state. His body was buried on a farm near the place of execution, where it has remained undisturbed until the tenth of August of the present year; when, by order of the Duke of York, Mr. Buchanan, the British consul, caused his remains to be disinterred and placed in a sarcophagus, with the view of being conveyed to England in the British packet, and deposited near the monument erected to his memory in Westminster Abbey. In proceeding to disinter the remains, the coffin was found about three feet below the surface of the earth; the lid was broken in the centre, and had partly fallen in, but was kept up by resting on the skull. On raising the lid the skeleton was found entire, without a vestige of any other part of his remains except some of his hair, which appeared in small tufts; and the only part of his dress was the leather string which tied the hair.—The remains have arrived in England.

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